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ABSTRACT

The degree to which Canadian history and social science textbooks inform and sensitize Canadian students to the events of the Holocaust is examined. Evaluated by a panel of independent judges and presented in comparative perspectives, 72 history and social science textbooks authorized for use in Canada's secondary schools were found to have offered inadequate treatment of the subject matter. The findings remained consistent on all measures of which the evaluation scale was comprised and ways in which data were manipulated. The poor performance shown by the textbooks analyzed held on both quantitative and qualitative measures employed in the evaluation process. In addition, 208 high school students of the Toronto area polled for the purposes of this report confirmed the rather meagre contribution of current textbooks to the understanding and knowledge of the Holocaust. The causes for the textbook profile unfolded in this report are attributed, in part, to the structure of domination and power relations in Canada of which the school curriculum is an expression. The applicability of the findings to the general character of Canadian educational processes and the way they respond to the plight of other minority groups are also discussed. (Author/LH)

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THE TREATMENT OF THE HOLOCAUST IN CANADIAN HISTORY AND SOCIAL SCIENCE TEXTBOOKS

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THE TREATMENT OF THE HOLOCAUST IN CANADIAN HISTORY AND SOCIAL SCIENCE TEXTBOOKS

ERRATA

pg. vi Notes on the authors, Yaakov should read Yaacov

pg. 18 line 4 from top, should read: for comprehensiveness *and balance*

pg. 66 Table 8c, left column heading should read lines

pg. 66 last line of Note to Table 8c should read 5.0

pg. 71 for footnote to asterisk used:
The following statement was used as a model against which textbooks were evaluated (see chapter on Sources of Data).

The League for Human Rights of B'nai Brith Canada

The League for Human Rights of B'nai Brith Canada is a national agency dedicated to combatting racism and bigotry. The objectives of the League include: striving for human rights for all Canadians; improving inter-community relations; combatting racial discrimination and preventing anti-Semitism.

The League accomplishes these goals through educational programmes, community action and legal counsel.

Holocaust education is central to the League's programme. The League sponsors national research projects, seminars for educators and students, and maintains an extensive library of films, printed material and books on topics related to the Holocaust. The League has also endeavoured to encourage schools to develop Holocaust curricula.

The R. Lou Ronson Research Institute on Anti-Semitism was established by B'nai Brith Canada in 1980 in recognition of R. Lou Ronson's service to the people of Canada in the fight against the spread of all forms of hatred.

The purpose of the Institute is to sponsor research studies and seminars on the history and causes of anti-Semitism and to review and analyze the situation in Canada to-day.

By Yaacov Glickman / Alan Bardikoff

THE TREATMENT OF THE HOLOCAUST IN CANADIAN HISTORY AND SOCIAL SCIENCE TEXTBOOKS

Research conducted for
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The only thing necessary for the triumph of evil is for good men to do nothing.

Edmund Burke
(1729–1797)

Notes on the Authors

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Foreword

The study was carried out under the auspices of the League for Human Rights of B'nai Brith, Canada. Frank Dimant, B'nai Brith's Executive Vice-President and Alan Shefman, Director, Central Region, B'nai Brith's League for Human Rights, have been unflinchingly patient in their support throughout the preparation of this report. We are indebted to them for making this study possible.

Bound by the rules of scientific evidence, we are nonetheless cognizant of the fact that the study's ultimate merit will be determined by its success to effect changes in curriculum development and related educational programmes. A somewhat less tangible though equally important objective rests in the potential of this work to alert the general public to the inescapable link between events of the immediate past and the potential for their repetition in the future should their consequences not be heeded. To these ends, the study is addressed to educators and students of all persuasions and in equal measure to members of the academic community and the public at large. Quite unabashedly, we would be willing to talk to each and everyone who cares to listen.

The study may be approached from different points of interest and with different goals in mind. The brevity oriented reader might wish to obtain its main findings through a glance solely at the summary chapter and/or the Abstract. Those unfamiliar with the events of the Holocaust should be advised to look at Appendix A as an optimal statement against which the texts under consideration were evaluated. Looking at the survey of the literature on the topic should

be considered by the reader who might wish to place the findings within a larger corpus of information.

A sound methodology is normally considered a necessary, though by no means sufficient, requisite for a credible exposition to the social sciences. A critical evaluation of the chapter on Sources of Data and its related Appendices is wholeheartedly welcomed by the methodologically oriented reader. Coming to grips with the project's main findings, however, is not contingent on a detailed examination of its methodological considerations.

A question that has traditionally haunted social scientists of all persuasions concerns the extent to which statistical measurement is capable of capturing the magnitude and depth of complex social phenomena and the extent to which it helps cover up the "true" meaning of the unfolding human drama. The question becomes even more pronounced when the momentous events of the Holocaust are concerned. The present study does not purport to resolve this perennial dilemma. It uses both statistical breakdowns (chapter on quantitative findings) and illustrations drawn from some of the textbooks in question (chapter on qualitative findings) in a mutually reinforcing fashion. The message obtains by reading either or both.

There were other people who assisted in the development of the project and in the removal of occasional obstacles as it was nearing fruition. Professor Glenn Pate of the University of Arizona was kind enough to furnish us with a copy of his original U.S. study as well as useful advice at the commencing of this project. Professor Garnet McDiarmid of The Ontario Institute for Studies in Education served as consultant on the selection of the panel and on the procedure for the selection of textbooks. Ruth Marks, the highly dedicated and competent Head of Curriculum Resources at The Ontario Institute for Studies in Education (OISE), has provided invaluable guidance in an otherwise complicated and lengthy textbook selection procedure. Professors Merlin Wahlstrom of the same Institute, Patty Pliner of Erindale College, University of Toronto and Nahum Biger of York

University have assisted in analyzing the data. Muriel Fung, of OISE's Computer Services Group, made her skills available to us at all times. In addition, both Edward Barisa, the Curriculum Coordinator of the Council of Ministers in Education, Canada, and Diane Sibbitt of the Canadian Education Association were extremely helpful in the process of defining which textbooks would be considered within the study. The publishers, well over twenty, who provided us with copies of their textbooks for analysis must also be thanked.

The list closes with wholehearted thanks extended to Judy Muffs of the New York based Anti-Defamation League of B'nai Brith for her keen interest in, and support of, the study from its inception, to Sheldon Filger, former Interfaith Programme Co-ordinator at the Canadian Council of Christians and Jews (CCCJ), for the instrumental role he played in selecting panelists for the purpose of this study, to Rabbi Mark Shapiro and the Holocaust Remembrance Committee of the Toronto Jewish Congress for their support and permission to participate in their student seminar day, to Jane Griesdorf of Downsview Secondary School whose editorial comments have greatly improved the quality of the study's final version, and to Carol Goldhar for her tireless and skillful typing of the manuscript.

A group of dedicated individuals, the panelists who evaluated the textbooks under consideration, performed their task with impartiality and skill. They were joined by the teachers and students who gave of their time to make this effort a success. We are grateful to one and all.

Y.G.
A.B.

Abstract

The purpose of this study is to ascertain the degree to which Canadian history and social science textbooks inform and sensitize Canadian students to the events of the Holocaust. Evaluated by a panel of independent judges and presented in comparative perspectives, seventy-two history and social science textbooks authorized for use in Canada's secondary schools were found, on balance, to have offered inadequate treatment of the subject matter. The findings have remained consistent on all measures of which the evaluation scale was comprised and whichever way data were manipulated. The poor performance shown by the textbooks analyzed held on both quantitative and qualitative measures employed in the evaluation process. In addition, 208 high school students of the Toronto area polled for the purposes of this report, confirmed the rather meagre contribution of current textbooks to the understanding and knowledge of the Holocaust. The causes for the textbook profile unfolded in this report are attributed, in part, to the structure of domination and power relations in Canada of which the school curriculum is an expression. The applicability of the findings to the general character of Canadian educational processes and the way they respond to the plight of other minority groups are also discussed.

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Introduction

> The extermination of European Jewry was not the work of a small gang of criminals at odds with Western tradition. Rather, it was the expression of some of the most profound tendencies of Western Civilization in the twentieth century.

Thus Richard L. Rubenstein summarizes his study on *The Cunning of History: Mass Death and the American Future*.[1] Similarly, in her ground-breaking research on victimization and the Holocaust Helen Fein (1979a: 9,30,33) stipulates as a major precondition leading toward genocidal behaviour the casting of the victims "outside the universe of obligation of the dominant group." This parameter of collective conscience is further defined by her as "that circle of persons toward whom obligations are owed, to whom the rules apply, and whose injuries call for expiation by the community." Following Durkheim, she goes on to say that

> Within any polity, the dominant group defines the boundaries of the universe of obligation and sanctions violations legally. Injuries to or violations of rights of persons within the universe are offenses against the collective conscience that provoke the need for sanctions against the perpetrators in order to maintain the group's solidarity. . . Violations of (or collective violence against) those outside the boundaries do not provoke such a need: instead, such violence is likely to be explained as a just punishment for their offenses. Thus, one would expect the resistance to legal and physical violence against the Jews as Jews would depend on their inclusion within the universe of obligation. . . exclude them, or any other group, from this universe, and you have labelled them as adversaries subject to legal extermination.

Assuming the validity of the arguments advanced by both Rubenstein and Fein, one must view as self evident the relevance of the

Holocaust as the quintessential case of mass murder for study in Canadian schools and curricula. The pertinence of the Holocaust becomes even more critical as Canadian educators and writers of textbooks intended for use in the country's secondary schools still insist, recent emphasis on 'Canadiana' notwithstanding, on viewing Canadian history as part of European (cum Western) civilization.[2] As for the concept of the 'universe of obligation' used by Helen Fein, here she simply converts an all too well known social reality into an incontestable universal law. It is the way Canadian education relates to this twin proposition which forms the general guidepost for this study.

Because ignorance of the plight of one oppressed minority breeds insensitivity to the predicament of others and the destruction of European Jewry has been the most blatant case of such an oppression,[3] to ascertain the degree to which Canadian history and social science textbooks inform and sensitize Canadian students to the disturbing events of the not-so-distant past becomes crucial. The vulnerability of the educational system is most pronounced because of the instrumental role it plays in teaching the youngster to either assume or abdicate adult responsibilities. And it is the cultivation of the physical and spiritual survival of all people as a basic human right as well as the awareness of where this right has been abused that measures the success or failure of the educational process in the formation of such responsibilities.

Chapter 1

The 'State of the Art'

Amidst current 'revisionist' attempts to relegate the extermination of European Jewry to 'hoax', 'fraud' or mere 'war casualty', there has been a growing concern over the insensitivity to the plight of the Jews during World War II on behalf of various sectors of North American society. Particularly alarming has been the absence or inadequate treatment of the Holocaust in American History and Social Science textbooks and in the wider setting of teaching and curriculum construction at both the public school and university levels.[4] One of the first efforts at evaluating secondary school textbooks was made in 1961 by Lloyd Marcus who, in a study commissioned by the Anti-Defamation League of B'nai Brith, examined forty-eight texts with respect to their treatment of various American minority and immigrant groups. Adequacy of treatment was measured by seven evaluative criteria: inclusion, validity, balance, comprehensiveness, concreteness, unity and realism. With respect to the Holocaust, Marcus discovered (p. 24) "a paucity of forthright material on what Hitler did to millions of minority-group members in Germany and the lands he conquered." Of the forty-eight textbooks, seventeen omitted the

subject altogether and of the remaining thirty-one, only nine were judged reasonably adequate. The other twenty-two either minimized or glossed over important aspects of the topic.

A follow-up study conducted by Kane (1970) showed similar results. Forty-five texts were selected for analysis and equally divided among three subject matter areas: American history, world history and social problems and civics. Reporting some improvement in the decade following the Marcus study, Kane nevertheless reports only four out of the forty-five texts (8.8 per cent) to have met fully the established criteria. Thirteen texts (28.9 per cent) omitted the topic entirely. Of the middling categories, eleven texts (24.4 per cent) gave reasonably adequate presentations of the subject matter whereas twenty-one books (46.7 per cent) either minimized or glossed over important aspects of the topic. Expressed differently, two in three of all the books examined failed to meet the minimum standards of adequacy (compared to four in five in the Marcus study).

Nor are the rest of the studies markedly different in their conclusions. In her recent study of twenty-eight American high school world history textbooks currently in print, Margaret Silverman Eichner (1980) employed the content analysis technique in measuring the texts' Holocaust contents and the accuracy of the data presented (unlike the Marcus and Kane studies, mention and accuracy were the only evaluative standards used by her). The texts analyzed were found, on the whole, to be inadequate on both measures. A major contribution of this study resulted from its quantitative approach as well as from its utilization of the pre-test and jury procedures in an attempt to enhance the reliability of the research instrument.

A quantitative procedure was also used in a recent study conducted by Glenn S. Pate (1979) of the Department of Education, University of Arizona. Pate examined forty-seven U.S. history textbooks which were at the time on the market and used in secondary schools around the country. Of all the books analyzed, even the six with the most extensive coverage of the Holocaust were found wanting. Of these six, none dealt adequately with the causes of the Holocaust or the role of the United States; none had suggested reading on the Holocaust for students; only one referred to resistance; only one used the term

genocide and one the term Holocaust; three did not mention the Nuremberg Trials and only one referred to survivors. Furthermore, of the six texts with the greatest Holocaust coverage, only two were being used by the 16 communities surveyed. "These findings," says Pate, "lead us to the conclusion that there is something of a negative correlation between the texts most used and the texts with the greatest coverage . . . (they also reveal) that our students cannot possibly reach an understanding of the Holocaust if their learning is based on their textbooks." (p. 18) It is worth noting that American sociology textbooks dealing with genocide and the victimization of the Jews have not fared much better as shown in a study carried out by Helen Fein (1979b).

Turning to Canada, one might expect similar or worse results, though at this writing research on the subject matter has barely begun. To the best of our knowledge, the McDiarmid and Pratt evaluation (1971) of social studies textbooks authorized for use in Ontario was the only one to have included, among eleven critical issues, the topic of Nazi persecution.[5] Texts were evaluated by a panel of four judges who used five of Marcus' evaluative criteria (inclusion, validity, comprehensiveness, balance and concreteness) to arrive at an overall evaluation of each text's treatment of the subject matter. To further enhance the reliability of the research instrument, evaluation of each text was performed against a "protocol" outlining, on the basis of specified sources, the main features of the issue under consideration. The overall evaluation was arrived at for each text by categorizing the treatment as "good", "fair", "poor" or "not included" according to a general non-quantitative assessment performed by the judges. This way it was possible to arrive at a quantitatively based profile of all the books examined for each of the issues in question.

The findings of this effort were depressing, indeed. Of nineteen Ontario textbooks from courses in grade 10 history, grade 11 history (four-year course), grade 12 history, and grade 11 and 12 world politics, eight textbooks (42 per cent) did not mention the topic at all, nine (47 per cent) were judged poor, and only two (11 per cent) were judged fair. The authors note (p. 83) that "not one textbook was

judged to have been adequate in its presentation of what must be considered one of the most atrocious chapters in the whole history of mankind. It is astonishing that this issue was not even mentioned in many texts, and that in many others purporting to deal with modern history it was treated so casually. In most cases, the issue was disposed of in a few sentences."

The way the Holocaust was treated in these textbooks was as bad as or worse than the treatment given to issues relating to other ethnic and minority groups. With the exception of issues which related to French-English relations (e.g. the Conscription Crisis) and the borderline treatment of the issue concerning legislation against discrimination, the treatment of the remaining issues ranged from unsatisfactory to poor. Thus, not even one textbook dealing with Canadian Indians today, the incarceration of Japanese Canadians in World War II or the Negro civil rights movement was judged to be fully adequate. Ninety-three per cent of the texts omitted the extinction of the Beothuk Indians and seventy-eight per cent failed to even mention Canadian Indians today. Omission of the Japanese Canadians, the Negro during Reconstruction, Black civil rights movement and the Irish situation reached 57, 45, 46 and 63 per cent, respectively. Sixty-eight per cent of all texts examined failed to even mention the concept of race. (When the "omitted" and "poor" categories were combined, the rate of inadequacy for all issues averaged 84 per cent.) A meagre 12 per cent of these texts took up the issue of race in a fully adequate way.

In light of the findings derived from the Ontario scene, one wonders what the situation across the land and in provinces less attuned to mainstream tendencies might be. One cannot but suspect that what Lloyd Marcus (1961:59) has noted in his study, that "a majority of the (American) texts still present a largely white, Protestant, Anglo-Saxon view of history and of the current social scene" and that "the nature and problems of minority groups in America are still very largely neglected", holds equally true for the current Canadian experience. It is quite easy to understand how such views are likely to chip away, to use Helen Fein's concept once again, at the inclusion of minority groups within the sanctioned universe of obligation. Here

is how McDiarmid and Pratt (1971:25) summarize the current 'state of the art':

> While several studies have . . . noted a general improvement in their quality over time . . . textbook researchers have tended to arrive at surprisingly uniform conclusions on certain general areas. They have identified history texts as major repositories of evaluative reference to minorities. They have also reached general agreement on the kinds of shortcomings that can lead to the unfair treatment of minority groups. The main sins of omission . . . are the failure to note the positive contributions and qualities, the contemporary condition, and the persecution of, or discrimination against, minorities. The main sins of commission. . . are an excessively political approach, resulting in emphasis on war and conflict,[6] the unscholarly reproduction of stereotypes, and the casual use of emotive or pejorative terms to describe members of specific groups.

Chapter 2

Sources of Data

The study is part replication and part expansion of similar works conducted in the United States and Canada recently and the first attempt of its kind in the Canadian context. It consists of three major stages: (a) A survey designed to construct a "profile" of history and social science textbooks authorized for use in all Canadian Provinces and Territories; (b) "Content Analysis" of the textbooks designed to measure their adequate treatment of the Holocaust, and (c) Analysis of student response to a questionnaire concerning the main features of the topic.

(a) Textbook "Profile": To determine which courses would have relevance to the subject matter area of which this study was informed, an investigation was conducted into the various guidelines put out by the Ministries of Education (this was done in a rather round-about way as the information was not uniformly available in Toronto). Consulting the lists of authorized and prescribed textbooks for each province formed the next step of the selection process, yielding, in turn, well over 600 titles. However, many which obviously had no relevance to the topic under investigation (e.g. Rome in Ancient Times) were quickly and efficiently removed from the list. This left only the texts that had obvious relevance to the topic, or whose rele-

vance was not discernible through their title or description in the textbook lists. The procedure still left us with 349 potential texts.

Obtaining all the potential texts for a closer scrutiny formed the next step of the selection process. The OISE library contains all books on Circular 14, the Ontario list of books used in the school system. This accounted for about 125 easily accessible texts judged potentially relevant to the study. The remainder were obtained through a request made to the publishers for copies unavailable at OISE or elsewhere in Toronto.[7] Thirty-six publishers in Canada and the United States were contacted for a total of over 200 examination copies.

Simultaneously with the above logistics, a "Subject-Matter Distance Scale"[8] to determine the proximity of each text to the topic was constructed. The components comprising the scale were discipline (history, sociology, political science, etc.), title (in itself a guidepost to the proximity of the text to the topic), period of time (e.g. texts referring to ancient history not falling under point 3 below were to be removed without further examination), place/space (i.e. Western Hemisphere as prime focus), author's intent (normally found in the preface or introduction) and empirical referents used in the discussion. Hence, a text was to have been included in the analysis if it were:

1. a history text dealing with the period 1933–47 (roughly a two-year period of time was allowed for the aftermath of World War II) and relating to Europe, regardless of the author's intent and empirical reference;
2. a social studies text dealing with a relevant topic (e.g. race relations, anti-Semitism, prejudice, etc.) regardless of the author's intent and empirical reference;
3. a history text dealing with any period or any place if judged relevant to the topic by the author's intent and/or empirical reference used in the discussion;
4. a social studies text dealing with seemingly irrelevant and specialized topics (i.e. government, law, industrialism, bureaucracy, etc.) but judged relevant to the topic by the author's intent and/or empirical reference incorporated into the text.

Rather than just mechanically, the scale was utilized in a critical and sensitive fashion with an attempt made in each case to get a generalized "sense" of the text and its potential location within the study's general frame of reference.

A total of 106 texts was received from the publishers, of which 43 qualified for analysis. The rest were out of print or untraceable. A few, mostly texts published in the United States, were not delivered. Of the 125 texts available at OISE (all authorized for use in Ontario but some in other provinces as well), 29 so qualified. The entire operation yielded 72 titles representative of textbooks authorized for use in the country as a whole. They, in turn, formed the study's "inanimate" unit of analysis.

(b) The "Content Analysis": To allow for comparison with the McDiarmid/Pratt analysis of textbooks authorized in Ontario and with the Pate study of American textbooks, a replication of some of their techniques was employed. Thus, like the Ontario study, we employed Marcus' evaluative criteria except that unlike the McDiarmid study, we used 'unity' as well (Marcus' 'realism' was used by neither of us). In addition, we included in our evaluative instrument questions similar to the ones employed by Pate. (Appendix C shows how the questions derived from the McDiarmid and Pate studies were incorporated into the present analysis.)

To secure greater impartiality, a panel of eight judges was used in evaluating the textbooks. Careful consideration was given to the composition of the panel to ensure maximum possible equality in its ratio of men to women and Jews to non-Jews (an equal distribution along the age category was discarded as impractical and upon reflection, not terribly important).

The panelists, whose names were drawn from the files of the Canadian Council of Christians and Jews, were divided into two groups. To reduce bias, each of the two investigators who formed part of the overall team joined a separate group with the titles evenly divided between them. Each text's overall evaluation formed a quantitative composite of the way it was ranked, in a generally non-quantitative fashion, on the five evaluative criteria. Final evaluation of the textbooks was formed by averaging the four opinions in each group.

The procedure was virtually the same for both the evaluative and "factual" parts of the analysis except that unlike the former, the assessment of facts (e.g. a Yes or No answer to the question 'Does the term Holocaust appear in the text?') was presumed to veer toward a more quantitative direction.[9]

Finally, a "model" outlining the main features of the subject matter was constructed as an optimal standard against which the evaluation of each textbook's treatment of the Holocaust was performed. The model was essentially a reconstruction of both McDiarmid's "protocol" and Silverman's "Topical Outline" so as to suit, to the best of our judgement, the objectives of this study (the model is appended in the end of this report). In addition, the evaluation sheet allotted space for comments on the merits and shortcomings of each text. The panelists were encouraged to quote or refer to significant passages and indulge in any subjective assessment they thought might help in the text's final evaluation.

To measure potential variability in the opinion of the panelists, five of the textbooks were selected by their accessibility and evaluated by the entire panel. Measured by categories ("not included", "poor", "fair" and "good"), their agreement on overall ratings ranged from 100 per cent for four out of the five texts to 63 per cent for the fifth (average of 93 per cent).[10]

(c) Student questionnaire: Administered to 208 students of various high schools of Toronto's Metropolitan Area who participated in a seminar day sponsored by The Holocaust Remembrance Committee, Toronto Jewish Congress and The Department of Educational Administration, The Ontario Institute for Studies in Education, the questionnaire inquired about the teaching of the Holocaust in their schools, their evaluation of the textbooks and other educational aids used and their opinions and attitudes toward the subject matter in general. Although not included in the present analysis, the questionnaire also produced a profile of the students' religious affiliation, their linguistic habits and place of birth, and their parents' place of birth and occupational profiles.

The report, then, details in comparative perspectives the adequacy of the textbooks selected for analysis in their treatment of the

Holocaust. Additional analysis includes a provincial and regional profile of evaluated texts, a correlation between the texts most widely authorized and the texts most adequate and changes in textbook treatment of the Holocaust over time. As well, the adequacy of the texts evaluated by the panelists is compared to the way students perceive the efficacy of textbooks used in their classroom. An essentially non-quantitative illustration of the way some of the textbooks examined have dealt with the subject matter is also provided.

Chapter 3

Quantitative Findings

The chapter is divided into five sections. The first offers descriptive statistics presented in comparative perspectives of the adequacy of the textbooks examined. The second section explores the way this adequacy varies across the regions and the provinces of Canada. The third section investigates the relationship in various parts of Canada between textbook adequacy and usability. The fourth section details changes over time in the textbooks' treatment of the Holocaust. The fifth, and last, section compares the adequacy of the texts to the way students perceive the efficacy of textbooks used in their classroom.

Textbook Adequacy

Table 1 presents a comparison between the textbooks' adequacy in their treatment of the Holocaust respectively for Ontario (McDiarmid's study) and Canada as a whole (present study).

TABLE 1: PERCENTAGE DISTRIBUTION OF TEXTBOOKS BY OVERALL EVALUATION FOR THE PROVINCE OF ONTARIO (1971) AND FOR CANADA AS A WHOLE (1981)

Unit / Rank	Ontario (N—19)	Canada (N—72)
Not included	42	29
Poor	47	42
Fair	11	25
Good	0	4
Total	100	100

SOURCES: For Ontario: McDiarmid and Pratt, *Teaching Prejudice*, The Ontario Institute for Studies in Education, p. 84; for Canada: present study.

Despite a marked improvement in the ten-year time period between the studies, the current situation is still depressing.[11] For Canada as a whole, 29 per cent of the texts excluded the subject matter entirely and 42 per cent were judged to have done a poor job. Combining the "not included" with the "poor" shows almost three in four texts (71 per cent) to have been inadequate in their treatment of the Holocaust (close to nine in ten in the 1971 Ontario study). Con-

versely, only 4 per cent of the texts authorized for use in Canada as a whole were judged to have done a good job. This profile gets even worse when only texts that have included the topic were taken as the base for calculation (51 out of 72 texts examined). Thus, 59 per cent were rated as poor, 35 per cent as fair and only 6 per cent (a mere 3 texts for the entire country) were judged to have done a good job.[12]

To locate the source of inadequacy, it is important to break the overall profile of the texts examined down to its evaluative component parts. The results are presented in Table 2.

TABLE 2: MEAN SCORES AND PERCENTAGE DISTRIBUTION OF EVALUATED TEXTBOOKS BY FIVE EVALUATIVE CRITERIA FOR CANADA AS A WHOLE, 1981

Unit / Rank	Validity	Comprehensiveness	Balance	Concreteness	Unity
Poor	43	71	65	53	57
Fair	43	24	31	35	33
Good	14	6	4	12	10
Mean	3.910	3.153	3.320	3.717	3.558

N = 51(contains only texts judged to have included a reference to the subject matter)

Here, it is with the differences between the criteria that we are mostly concerned. Quite obviously, the texts faired best on validity ("Is the information accurate and unambiguous?") and concreteness ("Is the material factual, objective and realistic?") and worse on balance ("Is the subject treated in historical perspectives?") and com-

prehensiveness ("Are the relevant facts mentioned?") with unity ("Is the information sufficiently concentrated to be meaningful rather than fragmented into scattered passing references?") roughly in the middle. Thus, the mean scores for comprehensiveness (3.153 and 3.320 respectively) fell within the "poor" category whereas those of validity and concreteness (3.910 and 3.717 respectively) slightly exceeded the 3.5 cut point between the "poor" and "fair" categories (the 3.558 mean score of "unity" was virtually a borderline case).[13]

A virtually identical profile unfolds when the percentage distributions of the various criteria are examined. Seventy-one and 65 per cent of all texts ranked "poor" respective of the comprehensive and balance criteria compared to only 43, 53 and 57 per cent of the texts that ranked "poor" on validity, concreteness and unity, respectively. Conversely, more texts were judged to have done a good job as determined by the validity and concreteness of their treatment (14 and 12 per cent respectively) than the texts so evaluated on balance, comprehensiveness and unity (4, 6 and 10 per cent respectively).

The reasons, later borne out by the qualitative findings, for this unfolding pattern are not hard to ascertain. Indeed, they are a further testimony to the sorry treatment given the topic by the texbooks under consideration. Once a text got around to mentioning Nazi persecutions and the mass exterminations associated with them, it was rather hard to fault even the simplest and most platitudinous of such mentioning as invalid or lacking in concreteness. A hypothetical example would involve a text which dismisses the topic with a statement to the effect that "during the war many Jews were incarcerated in concentration camps and later exterminated by Hitler and the Gestapo." Upon first inspection the statement, though apparently lacking in concreteness, does not strike the reader as invalid. Taken out of context, it might even score relatively high on the validity scale.

The measures of comprehensiveness, balance and unity form a markedly different universe. Here a more concretized "model" and/or perceptible concept was available to the panelists against which to evaluate the textbooks in quesiton. For comprehensiveness it was the model provided to the panelists by the researchers. For balance, it was "historical perspective" which contrary to first impression may

be looked at as a rather rigorous measurement (imputing the causes of the Holocaust to Hitler and his henchmen clearly renders the above mentioned statement unbalanced, let alone incomprehensive). As for unity, meaningful concentration as opposed to the fragmentation of the issue's main features can also be viewed as a fairly perceptible and usable tool by which to go in evaluating a textbook.

Judging from our personal experience and from that of the other panelists, most were inclined to evaluate each textbook first by comprehensiveness (against the model provided) and then by balance followed by concreteness, validity and unity, roughly in that order. As a result, the measure of concreteness and validity tended, on occasion, to somewhat get adjusted so as to form the greatest possible consistency in the text's overall evaluation.[14]

Far from negating the validity of the research instrument, the procedure chosen by the panelists represents the way textbooks ought to be written, authorized and used in the classroom. Expressed differently, what the panelists seem to have sensed forms the single most important omission in the majority of the textbooks evaluated: *the tearing of one of the most blatant cases of man's capacity for evil in the entire history of humanity out of its historical context and its attribution, whether implied or explicitly stated, to a form of aberration in a given historical moment*. Indeed, one may quite safely anticipate a poorly balanced treatment of the Holocaust (or of any other form of discrimination against minority groups) to produce a commensurately incomprehensive and invalid account of the same subject matter.

The inadequate treatment of the Holocaust by textbooks authorized for use in Canada is further confirmed when the remainder of the data is compared with the results of a recently conducted U.S. study (Pate, 1980) on the same subject. While the number of lines in a text does not necessarily indicate a more adequate account of the topic in question, the argument that this would, indeed, be the case for the collection as a whole appears quite plausible. The statistics presented in Table 3 are extrapolated from the Pate study and compared with information produced for the purposes of the present report.

TABLE 3: PERCENTAGE DISTRIBUTION OF TEXTBOOKS BY TOTAL COVERAGE OF THE HOLOCAUST FOR THE U.S. AND CANADA, 1980-1981

Unit / Number of Lines	U.S. (N=47)	Canada (N=72)
0	9	29
1–10	49	21
11–40	29	26
over 40	13	24
Total	100	100

SOURCES: For the U.S.: Glenn S. Pate, *The Treatment of the Holocaust in United States History Textbooks*, pp. 5–6; for Canada: the present study.

A typical paragraph may include ten to fifteen lines and a typical page may consist of three to four paragraphs. To do justice to the subject matter would require a minimum of three pages or something in the neighborhood of eighty to one hundred and twenty lines (of a succinct account). Yet, only a minority of the American or Canadian texts (13 and 24 per cent respectively) reached the over 40 mark. In effect, the raw data show that only one of the 47 American texts devoted as many as 70 lines to the topic compared to 13 texts (18 per cent) of the 72 Canadian texts which exceeded the 80 lines cut point. About fifty per cent of the American or Canadian texts either did not have a single line on the Holocaust or dismissed the subject matter with roughly a single paragraph. In as much as the criterion of comprehensiveness is concerned, the data were comparable almost precisely to the results obtained through the utilization, previously in this report, of the Marcus criteria (see Table 1 and 2 above). As well,

both U.S. and Canadian textbooks did an almost equally poor job in their overall treatment of the subject matter (the median coverage for both was 12 lines).[15]

Another dimension pertaining to the nature of the coverage seeks to identify the tone of the textbook from which the attitudes of the authors might reasonably be inferred. Contrary to the "value free" tack normally taken by adult-oriented works of the non-fiction variety, it is essential to impress upon the student the need, especially with respect to extreme situations, to differentiate between moral and immoral social conduct. Glenn S. Pate (1980:6–7) characterizes the tone of the treatment as "either *objective* – simply reporting the facts with no implied judgement, or as *critical* – reporting the facts and indicating disapproval of the events of the Holocaust through the use of value-loaded words" (emphasis added). The danger of stretching the value-loaded approach beyond its proper limits is equally acknowledged and recognized by that author.

Of the 43 U.S. texts which made reference to the Holocaust, 37 per cent were either characterized as non-judgemental in tone or did not include enough material for evaluation. Canadian texts fared markedly better: of the 51 texts which included a reference to the topic, only 14 per cent were characterized as non-critical in tone. A rather encouraging statistic in an otherwise depressing situation.

The last dimension concerning the nature of the coverage relates to its unity. To hold the students' attention, a text must avoid undue fragmentation of the topic's main features into scattered references. In turn, it must unite the main ideas and events into a unified concept best expressed in at least one paragraph and under a separate title.

Of the 43 U.S. texts which included a reference to the topic, less than one in two (47 per cent) devoted a separate paragraph to the Holocaust. Of the 51 Canadian texts which had a reference to the subject matter, the ratio improved only by a slight margin (55 per cent). Furthermore, our panelists found the texts to be markedly fragmented in their treatment of the topic; references to it in 80 per cent of the texts were interspersed in different sections or pages and only 25 per cent of the texts analyzed saw fit to discuss the topic under a separate title. Clearly, this information lends further support to the way these

texts were rated previously in this report on the Marcus criterion of unity (see Table 2).

Just as total coverage of the topic reflects the comprehensiveness of the account, mention of the main features of the subject matter undoubtedly relates to the understanding of its root causes, its consequences, and to the relevance of the occurrence to the present historical moment. Thus, the criteria for the proper understanding of the Holocaust must include at least some reference to the history of anti-Semitism, the philosophy and practice of the Master Race, the pre-war oppression inflicted by the Nazis on the Jews and on other groups singled out as inferior, and most importantly, the horrors of the concentration camps and the gas chambers. Equally important are issues relating to the resistance put up by the victims, the fate of those who survived the death camps and the Nuremberg Trials which despite their shortcomings were still expressing an effort for sanity to prevail. Finally, enhancing the students' knowledge and interest through recommended readings, simulated activities and pertinent questions must be considered indispensable to a sound pedagogical procedure. Table 4 presents a tabulation of the way these features have been handled by both American and Canadian textbooks.

Looking first at the table's mean scores as a measure of adequacy, it is obvious that both American and Canadian textbooks have fared rather poorly in their treatment of the topic in question. For all factors combined, only one in three texts in either unit could be considered on par. And this, of course, is only the tip of the iceberg.

The table shows varying degrees of differentials between the American and the Canadian textbooks on some of the measures. Thus, for example, the American texts were more elaborate on the causes responsible for the Holocaust than were their Canadian counterparts (79 and 69 per cent respectively) and on questions included in the texts (44 and 25 per cent respectively). On the other hand, Canadian textbooks were more sensitive to pre-war oppression (59 and 51 per cent respectively) and to the non-Jewish victims (55 and 47 per cent respectively). Canadian textbooks were also more elaborate in their mention of the concentration camps as were they in their mention of the resistance to Nazi oppression and of the issue of sur-

TABLE 4: MEAN SCORES AND PERCENTAGE DISTRIBUTION OF TEXTBOOKS BY MENTION OF HOLOCAUST MAIN FEATURES FOR THE U.S. AND CANADA, 1980–1981.

Unit / % mentioned	U.S. N=43	Canada N=51
Causes of Holocaust	79	69
Pre-War Oppression	51	59
Holocaust/Genocide Terms	23	22
Non-Jewish Victims	47	55
Camp Names	19	35
Resistance	2	12
Survivors	7	12
Nuremberg Trials	35*	29
Questions	44	25
Activities	7	4
Readings	12	14
Mean	30	31

SOURCES: For the U.S.: Pate, *The Treatment of the Holocaust in United States History Textbooks*, passim; for Canada: the present study.

*Pate reports (p. 15) that only 25 per cent of the texts have made a reference to the trials and yet on the same page he indicates that 15 out of 47 texts evaluated (32 per cent) have contained such a reference. The figure cited in

the table was extrapolated, as were the rest of them, from a base of 43 textbooks which were judged by Pate to have included a reference to Holocaust materials (texts which did not include such a reference could not be said to have treated the subject matter "inadequately": the same rationale held for the Canadian base of 51 textbooks). The mean score for the Pate data (30 per cent) would change only slightly (to 29 per cent) were we to substitute the 25 per cent cited in his report for the 32 per cent extrapolated from his raw figures.

In the Canadian data, rates of mention varied within some of the table's collapsed categories. For example, more texts mentioned the term genocide than was the case with the term Holocaust. Likewise, more texts mentioned Auschwitz than was the case with either Dachau, Treblinka, Bergen-Belsen or 'other'. Mention of the causes responsible for the Holocaust also varied significantly. Were this to be the case, the highest figure was taken to indicate the rate of mention for the entire category.

vivors (35 vs. 18 per cent, 12 vs. 2 per cent, and 12 vs. 7 per cent respective of the two populations). Regrettably, there is little or no way of ascertaining the extent to which these results reflect differences in sampling procedures and other methodological considerations.

More importantly, the table shows that with the exception of the mention made of the causes responsible for the Holocaust, the rates of mention for each particular issue for either unit never exceeded the 59 per cent mark. Indeed, the 59 and 55 per cent rates of mention respective of the pre-war oppression and non-Jewish victims found in the Canadian textbooks was the exception rather than the rule. More characteristic, for the same unit, were rates of mention such as 35 per cent for the concentration camps, 29 per cent for the Nuremberg Trials, and 22 per cent for coming to grips with concepts such as 'Holocaust' or 'Genocide'. The issues of resistance and of the survivors were all but ignored (12 per cent for either topic) and only one in four texts (25 per cent) saw fit to include questions relevant to the subject matter. Only one in seven (14 per cent) of the Canadian texts referred the students to additional sources relating to the topic and a meagre 4 per cent of the entire list authorized for use have enlarged their pedagogical device to include simulated activities in their discussion of the subject matter.

Nor are the seemingly high rates of mention of the causes responsi-

ble for the Holocaust any uniform indication of an adequate treatment given the topic by either the American or Canadian textbooks. Recall the discussion of balance as an evaluative standard held previously in this report. Indeed, for a text to be considered adequate, it must place the topic in a broad historical perspective. Rather than reference solely to a gang of madmen who went on a massive shooting spree or, equally insufficient an explanation, to a group of calculative criminals who shrewdly used mass murder for their political and personal gain, a text must integrate into the discussion reference to Nazi ideology, racist and anti-Jewish sentiments as well as a host of other structural and religious circumstances preconditioning the emergence of the death camps. Barring that, as Professor McDiarmid (1971:83) has stated with respect to the poor performance exhibited by Ontario's textbooks, a text is bound to fail in indicating to students "that the gas chambers and ovens of such concentration camps as Dachau, Auschwitz and Treblinka are the outcome of discrimination against minorities taken to its extreme conclusion."

It is precisely this failure to come to grips with the historical dimensions of this chapter of modern history that forms the single most important 'sin of omission' in both American and Canadian textbooks. Thus, Pate (1980:8) reports that of the 34 American textbooks that made some attempt at offering a causal analysis, "fifteen said it was caused by the Nazis; ten indicated Hitler as the cause, seven referred to both the Nazis and Hitler. One book put the blame on the Germans and the Nazis, and another book pointed to the German people . . . Not one book, however, made any reference to historical anti-Semitism in Europe, and only one author indicated that the Nazis intended to kill more Jews than they actually did."[16]

With respect to the same evaluation measure, Canadian textbooks appear to be guilty of the same omission. Back in 1971, McDiarmid and Pratt (1971:83) found that "most of the discussions neglected to mention the philosophical or social roots of anti-Semitism, the Allied failure to assist the Jews, or the Nazis' treatment of political opponents, gypsies, Slavs, and Poles." Judging from our data, the intervening decade has introduced precious little change in the qualitative development of Canadian textbooks with respect to the issue under

consideration. Today, as in the past, references to the Holocaust made in these texts tend, at best, to fall within a relatively narrow frame of reference whose outer boundaries rarely exceed the immediate causes that led to World War II and the political military events contained in the confrontation between the combatants. Typically, of the 51 Canadian textbooks which included at least some reference to the Holocaust, 35 said it was caused by Hitler, 31 blamed the Nazis and only 27 referred to anti-Semitism in their discussion of the subject matter.[17]

Regional and Provincial Profiles

Do the textbooks under consideration vary in the way they are authorized for use in the various regions and provinces of Canada? Is there anything in the make-up of any given area which renders it more sensitive to the events of the Holocaust in comparison to another?

Whereas regional and provincial variations in textbook authorization proved fairly easy to ascertain, the extent to which these variations were reflective of regional and provincial differential attitudes towards the Holocaust remained problematic throughout. For one thing, textbook cost, promotion techniques and other non-attitudinal factors might have influenced at least some of the variation in textbook authorization which would render even a positive relation between authorization and attitudes somewhat tenuous. For another, although we expected proximity to mainstream social tendencies[18] to produce variations in textbook authorization, nevertheless we had virtually no plausible hypotheses about their direction or magnitude. Thus, for example, due to Ontario's close proximity to Canada's mainstream social tendencies we were equally prepared to discover there a greater degree of sensitivity to the events of the Holocaust than in either the Eastern or Western provinces or, for practically the same reasons, the reverse.[19] Though by no means invalidating the results, this 'after the fact' reasoning adds to them a touch of inconclusiveness.

Three measures were used in accounting for variations in textbook authorization. The first concerned a regional analysis with the country divided into the Western provinces, Ontario, Quebec (both regarded for this measurement as 'regions') and the Eastern Provinces (Maritimes). The second measure produced a province-by-province distribution, ten provinces in all. The third measure designated 'intensity of usage' utilized the textbook, rather than the region or the province, as the unit of analysis. It provided for the distribution of texts authorized for use in only one province in comparison to those authorized in two or more provinces.

In turn, variations in textbook authorization were measured

against the degree of adequacy in their treatment of the Holocaust. Adequacy of treatment comprised the McDiarmid-type scale used in the previous section and a newly constructed scale comprising the Pate-type questions (see chapter on Sources of Data and related Appendices). The Pate-type scale was standardized in accordance with the categories of adequacy used in its McDiarmid counterpart.[20] Table 5 shows regional variations by adequacy of all textbooks examined.

TABLE 5: PERCENTAGE DISTRIBUTION OF TEXTBOOKS BY MCDIARMID- AND PATE-TYPE SCALES OF ADEQUACY FOR FOUR CANADIAN REGIONS

Region / Adequacy	West	Ontario	Quebec	Maritimes
Poor	74 (46)	77 (68)	64 (36)	77 (54)
Fair	23 (39)	23 (26)	32 (45)	20 (26)
Good	3 (15)	0 (6)	5 (18)	3 (20)
Total	100	100	99–101*	100

*Deviation from 100% total is due to rounding.

NOTE: Bracketed figures indicate adequacy by Pate-type scale.

Chi-Square for McDiarmid-type scale = 2.47 with 6 degrees of freedom
(4 cells with expected frequency less than 5.0)

Chi-Square for Pate-type scale = 7.59 with 6 degrees of freedom
(2 cells with expected frequency less than 5.0)

We observe, in the first place, that the two scales differ in their evaluation of the textbooks' adequacy with a higher incidence of inadequacy yielded by the McDiarmid-type scale. This is hardly surprising since the correlation between them did not exceed the .72 mark. Second, the chi-square values obtained for both scales show on either .05 or .01 levels of statistical significance no systematic relationship between regional distribution and level of adequacy.[21] Clearly, Canadian history and social science textbooks have shown little or no regional variation in their inadequate treatment of the Holocaust.

Some regional trends, however, are discernible despite the absence of statistical significance. Thus, the Pate-type scale shows 68 and 54 per cent level of inadequacy respective of the textbooks authorized for use in Ontario and the Maritimes in comparison to only 46 and 36 per cent for the same level of the texts authorized in the Western provinces and Quebec, respectively. The McDiarmid-type scale yields similar though less conspicuous results. Still, even by this scale Quebec seems to have fared better than did the other regions: only 64 per cent of its textbooks ranked poor in comparison to an average of 76 per cent inadequacy for the rest of the country. Finally, of all the textbooks authorized in Ontario, the McDiarmid-type scale located not a single one whose treatment of the Holocaust has been adequate. These trends, once again not proven statistically significant, receive further confirmation in Table 6 which employs a province-by-province analysis of all textbooks examined.

In congruence with the regional distribution, the Pate-type scale for the present table replicates the 68 and 36 per cent levels of inadequacy respective of the textbooks authorized in Ontario and Quebec. Note that the figures form, respectively, the highest and lowest levels of inadequacy for all the provinces accounted for. The McDiarmid-type scale provides a less conspicuous confirmation of the same trend with 77 and 64 per cent levels of inadequacy respective of textbooks authorized in Ontario and Quebec.

As for Canada's Western provinces, only Alberta's profile remains consistent with the preceding regional analysis for both the McDiarmid- and Pate-type scales. In point of fact, its level of in-

TABLE 6: PERCENTAGE DISTRIBUTION OF TEXTBOOKS BY MCDIARMID- AND PATE-TYPE SCALES OF ADEQUACY FOR TEN CANADIAN PROVINCES

Province / Adequacy	B.C.	Alta.	Sask.	Man.	Ont.	Que.	N.B.	N.S.	Nfld.	P.E.I.
Poor	89 (55)	59 (36)	79 (63)	75 (63)	77 (68)	64 (36)	77 (50)	78 (66)	67 (66)	73 (50)
Fair	11 (33)	36 (41)	21 (13)	25 (13)	23 (26)	32 (45)	23 (33)	22 (22)	33 (0)	23 (27)
Good	0 (12)	5 (23)	0 (25)	0 (25)	0 (6)	5 (18)	0 (17)	0 (11)	0 (33)	5 (23)
Total	100	99–100*	100–101*	100–101*	100	99–101*	100	99–100*	99–100*	100

*Deviation from 100% total is due to rounding.

NOTE: Bracketed figures indicate adequacy by Pate-type scale.

Chi-Square for McDiarmid-type scale = 7.83 with 18 degrees of freedom
(11 cells with expected frequency less than 1.0 and 17 cells with expected frequency less than 5.0)

Chi-Square for Pate-type scale = 14.26 with 18 degrees of freedom
(2 cells with expected frequency less than 1.0 and 20 cells with expected frequency less than 5.0)

AA

adequacy shows the lowest percentage scores for all provinces accounted for, including Quebec (59 and 36 per cent respective of the McDiarmid- and Pate-type scales in comparison to 64 and 36 per cent for Quebec). Furthermore, by the McDiarmid-type scale, the only textbook in the West deemed satisfactory in its treatment of the Holocaust (Sidney Schwartz and John R. O'Connor, *The Rise of Totalitarian States*, 1976, with a score of 6.75 on the evaluation scale) was authorized for use in one province only, that province being Alberta. Indeed, Alberta is an exceptional case among the Western provinces since the rest of them show, as do the Eastern provinces, a comparatively high level of textbook inadequacy. Thus, by the McDiarmid-type scale, British Columbia has 89 per cent level of textbook inadequacy followed by 79 in Saskatchewan and by virtually similar scores in the Maritime provinces (averaging 76 per cent) save Newfoundland with 'only' 67 per cent level of textbook inadequacy. The Pate-type scale corroborates the comparatively high level of inadequacy for Saskatchewan, Manitoba, Nova Scotia and Newfoundland (averaging 65 per cent) though it shows lower levels of inadequacy for British Columbia, New Brunswick and Prince Edward Island (averaging 52 per cent).

The data, then, seem to suggest a comparatively low level of textbook inadequacy for only Quebec and Alberta in comparison to generally high levels of inadequacy for the rest of the provinces. It is also interesting to note that when the McDiarmid-type scale is considered, of all the provinces accounted for only Quebec, Alberta and Prince Edward Island have textbooks whose treatment of the Holocaust was deemed satisfactory. The number of such textbooks, however, remains exceedingly small: one for each of the three provinces mentioned. Even the more 'lenient' Pate-type scale reports, at best, only 4 to 5 (for Alberta, Quebec and Prince Edward Island) out of 22 textbooks deemed satisfactory in their treatment of the subject matter.[22]

Adequacy and Usability

As mentioned before, 'intensity of usage' substituted the region and the province for the textbook as the unit of analysis. The measure provided for the distribution of texts authorized for use in only one province in comparison to those authorized in two or more provinces. Table 7 illustrates the results.

TABLE 7: PERCENTAGE DISTRIBUTION OF CANADIAN TEXTBOOKS BY MCDIARMID- AND PATE-TYPE SCALES OF ADEQUACY AND INTENSITY OF USAGE

Usage / Adequacy	In One Province Only	In Two or More Provinces
Poor	72 (53)	73 (50)
Fair	19 (25)	28 (35)
Good	9 (22)	0 (15)
Total	100	100–101*

*Deviation from 100% total is due to rounding.

NOTE: Bracketed figures indicate adequacy by Pate-type scale.

Chi-Square for McDiarmid-type scale = 4.327 with 2 degrees of freedom
(2 cells with expected frequency of less than 5.0)

Chi-Square for Pate-type scale = 1.081 with 2 degrees of freedom

Quite obviously, the high level of inadequacy of all textbooks examined remains consistent regardless of their intensity of usage. Thus, the McDiarmid-type scale shows 72 per cent level of inadequ-

acy for textbooks authorized for use in one province only and 73 per cent for those authorized in two or more provinces. The corresponding figures for the Pate-type scale was 53 and 50 per cent respective of the same geographic parameters.

Nevertheless, it is worth noting that of the three textbooks in the entire sample evaluated whose treatment of the Holocaust according to the McDiarmid-type measurement was judged adequate (represented in the table by the figure of 9 per cent but actually forming only 4 per cent of the entire sample), none was authorized for use in more than one province. On the other hand, the most widely used text in the entire sample (*Challenge and Survival: The History of Canada* by H.H. Herstein et al.) completely omits any reference to the Holocaust, despite a separate section devoted to World War II.

Changes in Time Sequence

Forecasting the future is an onerous if not an impossible task. At best, some longitudinal developments may be identified which, in turn, might point to possible future trends. Thus, in his study of 47 U.S. history textbooks Pate (1980:18–19) expresses continuous optimism in reporting that "The average number of lines for books with 1979 copyright dates is far greater than for any other [previous] year in which more than one book was published." Similarly, the previously mentioned study of 45 U.S. history and social problem textbooks conducted by Kane in 1970 asserts (pp. 75–76) that some improvement in recent years notwithstanding, the severity of the situation recorded by Lloyd Marcus a decade earlier was hardly heeded. Table 8 explores longitudinal changes in Canadian textbook authorization.

TABLE 8: PERCENTAGE DISTRUBITON OF CANADIAN TEXTBOOKS BY MCDIARMID- AND PATE-TYPE SCALES OF ADEQUACY FOR FOUR TIMES SEQUENCES

Time / Adequacy	1960–65	1966–70	1971–75	1976 +
Poor	100 (67)	70 (48)	67 (47)	71 (54)
Fair	0 (33)	22 (33)	33 (33)	25 (25)
Good	0 (0)	7 (19)	0 (20)	4 (21)
Total	100	99–100*	100	100

*Deviation from 100% total is due to rounding.

NOTE: Bracketed figures indicate adequacy by Pate-type scale.

Chi-Square for McDiarmid-type scale = 4.339 with 6 degrees of freedom
(7 cells with expected frequency less than 5.0)

Chi-Square for Pate-type scale = 2.013 with 6 degrees of freedom
(7 cells with expected frequency less than 5.0)

Statistically, neither the chi-square values nor the Pearson correlation coefficients (.07 for the McDiarmid-type scale) show a systematic relationship between time sequence and textbook adequacy. Expressed differently, textbooks authorized for use in Canada have remained, in their treatment of the Holocaust, consistently inadequate since (and probably prior to) the early 1960s. As shown in the table, at no time sequence was the level of inadequacy lower than 67 and 47 per cent respective of the McDiarmid- and Pate-type scales.

Some temporal trends, however, are perceptible despite the absence of statistical significance. Of all the textbooks evaluated, six were published between 1960 and 1965. None of these was found

adequate by either scale and all were found inadequate by the McDiarmid-type scale (four by its Pate-type counterpart). Some improvement can be perceived starting in 1966 and ending in 1975 where the level of textbook inadequacy seems to have somewhat declined. Thus, of the 27 textbooks published between 1966 and 1970, "only" 70 and 48 per cent were judged inadequate respective of the McDiarmid- and Pate-type scales. The corresponding levels of inadequacy for the textbooks published between 1971 and 1975 show yet another decline to 67 and 47 per cent respective of the two measures only to undergo an opposing change during the last recorded time sequence: of the 24 textbooks published between 1976 and 1981, 71 and 54 per cent were judged inadequate respective of the McDiarmid- and Pate-type scales.[23]

On balance, the foregoing changes in time sequence of textbook inadequacy appear less important than the consistent level of inadequacy of the textbooks authorized in all time sequences recorded. This conclusion derives from the fact that the generally inadequate profile of all the evaluated textbooks is statistically more persistent than the otherwise slight changes detected over time. Nor do these changes lend themselves to an easy interpretation. If significant at all, they might indicate a faint and rather unconscious attempt, currently on the decline, at coming to terms with the events of the Holocaust. In another measure, they may correspond to the 1967 and 1973 Arab-Israeli wars at which time periods pro-Jewish sentiments were at their highest levels only to subside in subsequent years. The recent decline in textbook adequacy observable in the table may also be linked to current attempts at "Canadianizing" school curricula. Otherwise noble, these attempts may have resulted in the "shrinkage" of broader, and equally important social concerns of which the events of the Holocaust form a case in point.

Equally plausible, the changes in time sequence may represent mere chance fluctuations in textbook authorization or some other factors unaccounted for by the present analysis. It is, however, the generally inadequate profile of all the textbooks evaluated which remains the single most important finding in an amalgam of otherwise unresolved questions.

Student Perceptions of Textbook Efficiency

What did the high school students of the Metropolitan Toronto area who gathered for a one-day session on the Holocaust think about the teaching of the subject matter in their schools? Table 9 compares the replies given by the students with the evaluation profile obtained through the analysis of the textbooks authorized for use in Ontario and in Canada as a whole.

TABLE 9: PERCENTAGE DISTRIBUTION OF STUDENT EVALUATION OF TEXTBOOKS IN USE IN METROPOLITAN TORONTO HIGH SCHOOLS (1981) AND OF THEIR OWN KNOWLEDGE OF THE SUBJECT MATTER AND OF TEXTBOOKS AUTHORIZED FOR USE BY PANEL'S OVERALL EVALUATION FOR THE PROVINCE OF ONTARIO (1971) AND FOR CANADA AS A WHOLE (1981)

Unit / Rank	Student evaluation of texts in use in Toronto *	Student evaluation of own knowledge of Holocaust (N=208)	Panel evaluation of texts authorized for use in Ontario (N=19)	Panel evaluation of texts authorized for use across Canada (N=72)
Not included	51(50)	—	42	29
Poor	7(3)	18	47	42
Fair	37(19)	49	11	25
Good	40(20)	28	0	4
Unsure/ Don't Know	16(8)	5	—	—

*N = 208 for question on inclusion/omission of texts (upper category). N = 105 for evaluation of texts including Holocaust material which explains deviation from 100% total in this column.

Figures in brackets indicate distribution based on total student response which *does* add up to a total of 100%.

Obviously, there are numerous obstacles on the path to an adequate interpretation of these findings. For one thing, the units (texts vs. individual evaluation) are not strictly comparable. For another, the students represent, at best, only the secondary schools of Metropolitan Toronto; at worst, they represent a much narrower segment of the city's student population and a quite biased one, at that, since many had been exposed to the subject matter even before the commencing of the seminar. Third, the textbooks *in use* evaluated by the students and those *authorized for use* examined by the panels are not necessarily identical. Finally, the standardization with the rest of the data (bracketed figures) of the student evaluation scores through the inclusion in the calculation base of their total response introduces a dubious logic resulting, for the most part, from comparing *texts evaluated* to *individual evaluations of texts*. On the other hand, a base which includes only textbooks perceived by the students to have included Holocaust materials unfolds a partially distorted profile.

Looked at, however, with extreme caution, the results are rather instructive. That one in two (51 per cent) of the students perceived his textbooks devoid of Holocaust materials falls into the general scheme of things observed thus far. Viewing, however, the students' perception of textbook quality as measuring classroom reality (the presumed bias of the sample has already been noted), exposure to the subject matter through actual curricular activitiy at the classroom level seems somewhat more adequate than allowed for by those in charge of textbook authorization. Thus, by combining the "not included" and the "poor" into a single category of "inadequate", we see the student response (bracketed figures) reveals *only* 53 percent of the students perceived the texts as inadequate, compared to 89 and 71 percent of the texts judged inadequate by the panelists for Ontario

and Canada respectively. Similarly, one student in five (20 per cent) perceived the texts to have done a good job. The Ontario panelists found none while only four per cent of the texts examined for Canada as a whole fell into this category. Actual exposure to Holocaust materials looks even brighter when the base for textbook quality as perceived by the students was taken to include only texts with a reference to the subject matter. Measured by this yardstick, only 7 per cent perceived their textbooks to have performed poorly compared to 40 per cent who thought their texts did a good job (37 per cent of the students judged the books as fair and 16 per cent were unsure or failed to answer the question).

Whether or not our teachers and local school administrators do make up at the classroom level for what's been amiss at higher levels of policy-making forms an intriguing hypothesis whose confirmation or rejection must await the verdict of additional research (a more representative sample of students as well as the polling of teachers, school administrators and parents, not to mention classroom observation and a variety of curricula analyses).[24] For the purposes of this study, suffice it to mention the precious little attention given the Holocaust by textbooks either authorized or currently in use. That only 50 per cent of students who chose or were induced to attend an intensive one-day seminar on the Holocaust have been exposed to textbook instruction on the subject matter is in itself a cause for concern. That in the opinion of this group, only 4 in 10 books which made reference to the Holocaust performed well, further aggravates the situation. And that less than 3 students in 10 (28 per cent) judged their own knowledge of the subject matter to have been adequate brings into question the very efficacy of the curriculum in sensitizing the students to a chapter in the history of mankind whose importance needs no further proof. The importance of this chapter was actually shared by the students themselves; only 9 per cent expressed disagreement with the statement that "each and every person *must* acquire at least some knowledge and understanding of the Holocaust" (emphasis in the original): eighty-seven per cent agreed with the statement (53 per cent strongly) and only 3 per cent were unsure or had no opinion. A statement to the effect that "the school and its curricu-

lum *must* assume a prime role in furthering such knowledge and understanding" was rejected by only 14 per cent of the students and accepted by 79 per cent of those who attended the seminar (32 per cent expressed strong agreement with the statement, 47 per cent "somewhat agreed" and only 8 per cent were unsure or had no opinion). Virtually identical results obtained when the question was introduced in a reversed way with an overwhelming majority of the students rejecting the statement to the effect that "it's up to each and every individual to either pursue knowledge and understanding of the Holocaust or to ignore it. The school has no business in assuming such a role."

The last stage in the quantitative part of the research operation concerned the location of the textbook within the entire hierarchy of educational resources available to the students in their study of the Holocaust. Students were asked to specify the extent to which the various resources have contributed to their knowledge and understanding of the Holocaust and later, to rank the resources used in the classroom in order of their importance. The results are summarized in Tables 10 and 11.

In an indirect way, the question posed to the students provides a cross-check to data previously tabulated (Table 9) and here we are in for no surprise as one student in three (33 per cent) judged his textbook to have either been of no contribution to his knowledge and understanding of the Holocaust or to have done a poor job in dealing with the subject matter. Only 29 per cent of the students thought that their textbooks were doing a good job (we could not come up with an explanation of the discrepancy between the previous and present information except for the conjecture that different contexts within which seemingly identical questions are anchored may, on occasion, produce different results).

More important in this context, however, was the position of the textbook within the entire hierarchy of educational resources. Compared to the 29 per cent of the students who judged their textbooks to have done a good job, other resources were perceived to have faired markedly better. Fifty-five per cent of the students ranked the audio-visual aides used in their classroom as "good" (25 per cent

TABLE 10: MEAN SCORES AND PERCENTAGE DISTRIBUTION OF STUDENT EVALUATION OF EDUCATIONAL RESOURCES IN USE AT METROPOLITAN TORONTO HIGH SCHOOLS (1981)

Rank / Resource	Not Used	Poor	Fair	Good	Unsure/No Response
Classroom teaching and discussion	14	14	29	40	2
Textbooks	19	14	36	29	2
Audio-visual aides (films, filmstrips, cassettes, etc.)	20	5	17	55	2
Reading outside classroom requirements	19	10	21	47	2
Guest speakers	57	8	7	27	2
Special activities (fieldtrips, simulations, etc.)	61	8	11	16	4
Other	12	2	14	1	71
Mean	29	9	19	31	12

thought they were either not used in dealing with the Holocaust or did a poor job) and 47 per cent thought highly of recommended reading outside classroom requirements (29 per cent thought this educational device to have either been excluded or to have performed a poor job). On the other hand, other extra-curricular activities were considered grossly ineffectual. Sixty-five per cent thought that guest

TABLE 11: RANKINGS AND MEAN SCORES FOR STUDENT EVALUATION OF EDUCATIONAL RESOURCES IN USE AT METROPOLITAN TORONTO HIGH SCHOOLS (1981)

Rank	Resource	Mean
1	Other	1.75
2	Teaching	2.38
3	Audio-Visual	2.44
4	Reading	2.83
5	Guest Speakers	2.98
6	Textbooks	3.04
7	Special Activities	4.11

NOTE: (a) Low mean scores indicate high ranking.
(b) 'Other' may be ignored because few students used this category anywhere in their rankings.

speakers were either excluded or performed a poor job (only 27 per cent thought they did a good job) and 69 per cent disapproved of the situation with respect to the use of special activities (only 16 per cent thought these activities were contributing to their knowledge and understanding of the Holocaust).

The important role, vis-a-vis the subject matter, played by the teacher remains undisputed. That the Holocaust is either ignored or is poorly treated by more than one teacher in four (28 per cent) is cause for concern. Equally important, however, is the fact that 40 per cent of the students thought their teachers were doing a good job (29 per cent thought they were doing a fair job) which, however insufficient a performance in absolute terms, still positions the teachers

ahead of some of the other educational resources used in the classroom.

It is the textbook, however, which forms this study's major concern and it is its gross inefficiency which emerges time and again, in whichever direction data are looked at or manipulated. To determine more succinctly the relative position of the textbook in the entire hierarchy of educational resources used in the classroom, we computed the mean scores for each device as scaled by the students in order of their importance (for a detailed illustration of the way the scores were computed see footnote 24). The results are presented in Table 11.

The relatively meagre contribution of the textbooks currently in use (second lowest on the scale) to the students' knowledge and understanding of the Holocaust is exceeded only by the inefficiency or lack of use in the programme of special activities. As expected, the table re-affirms the relatively high contribution to the subject matter made by the teachers, audio-visual aides and recommended readings, in that order.

Chapter 4

Qualitative Findings

The purpose of this section is to illustrate, in an essentially non-quantative fashion, the way some of the textbooks examined have dealt with the topic under consideration. In all, six books whose treatment of the Holocaust formed polarities on the evaluation scale were chosen for illustration: three were ranked as "poor", the other three bordered on a high "fair" to a low "good". Quite obviously, the ratio of high to low quality was not representative of the unit of analysis' entire profile. Rather, the criteria for selection were strictly pragmatic, e.g. our acquaintance with the text and the availability of detailed comments on its contents by the greatest number of evaluators. On the other hand, while each of these texts is authorized for use in only one of a few provinces, their contents may be regarded as representative of the entire Canadian spectrum.

Quest For Democracy: People and Power in an Age of Upheaval by J. Gwynne-Timothy et al. (a score of 1.71 on the evaluation scale) explores democracy's fight for survival and the threats posed to it throughout twentieth century European history. The text is authoirzed for use in Prince Edward Island's grade 11 history, British Columbia's grade 12 history, Quebec's grade 11 history and Alberta's grade 12 social studies.

In its treatment of the Holocaust, the text is confined to a few perfunctory and interspersed lines (amounting roughly to one paragraph). The text's major comment on the subject matter (p. 33) falls under the rubric of "Religion and the Third Reich". It states that "Under the Nazis the large Jewish minority in Germany suffered first abuse, then persecution, and finally, physical extermination. Thus the Germans carried out the extermination of all Jews in the countries they conquered." Concentration camps and gas chambers are mentioned (p. 26) but with no reference to the Jews. In dealing with Fascist movements in France and Central Europe the text excludes anti-Jewish sentiments and deeds except for a passing reference to the extermination of Hungarian Jewry (in itself presented in a distorted way through the implication that the Jews of Hungary fared better than most of all the other Jewish populations victimized by Nazi persecution). In 'Ideas for Further Discussion' (pp. 102–103) not a single idea on the Holocaust is included (though a full quesiton is dedicated to the abdication of King Edward VIII and to the predicament of Mrs. Simpson).

Characteristic of a large portion of the books examined, the text makes reference to the facts with no implied judgement or disapproval. It offers no discussion of the causes for the crimes committed or the pre-war oppression which preconditioned the extermination camps, let alone the mention of these camps by name, incidents of resistance by the oppressed or the fate of the non-Jewish victims. If democracy is entrusted with the inclusion within the 'universe of obligation' of all human life, it is, indeed, hard to see how this principle can be fully derived from the contents of this textbook.

Although authorized for use only in British Columbia's Grade 12 history, *Varieties of Fascism* by Eugen Weber (a score of 2.00 on the evaluation scale) may not be regarded as an isolated case. Its treatment of the Holocaust is especially misleading since it relegates Nazi oppression to mere aberration. The text makes only a passing reference to the Holocaust ("once the Jewish minority was eliminated . . . ." p. 86) placing it, as it does, within the "broader" context of Nazism's ideological failure. Referring to the doctrinaire quality of Nazi beliefs, it states (p. 87) that "It was the same insane principles

which used rolling stock the army needed to ship Jews and Gypsies to their slaughter." Insanity, however, is referred to by the author as uncritical adherence to an ideology rather than to the morbidity of killing a people. Thus (ibid.), "The Germans murdered a people for a dream, a strange dream which fanatical purpose turned to nightmare."

Anti-Semitism is constantly referred to in this text and there is a chapter (pp. 62–69) on Radicalism devoted completely to anti-Jewish sentiments. It is treated, however, mostly as "Red Herring" (sic), an aberration resulting from economic competition (over representation of Jews in the professions) and the need for scapegoating, rather than a condition rooted in the culture and history of the victimizers. It is virtually dismissed as a phenomenon that led some well-meaning people astray. Anti-Semitism is conceived as a political means, not necessarily endemic to National Socialism. Thus (p. 69): "But while such myths are not a necessary part of National Socialism, let alone a highly pragmatic Fascism, we can recognize in them a *means* (emphasis in the original) – a justification for propaganda and terror, a biological reference for the definition of a 'necessary', 'natural' national unanimity. . . . The demagogic appeal of racialism is too evident for it to be abandoned by the national-populists of our time: *but it would be wrong to connect it automatically with the doctrines discussed in this book.*" (emphasis added)

In short, it is this lukewarm and rather benign tack which, in our opinion, accounts for the failure of the text to adequately treat what amounts, first and foremost, to a crime so defined legally and morally. By suggesting that such crimes are mere aberration, the author misleads the readers into believing that Nazism and anti-Semitism (and by implication the Holocaust) were mere coincidence devoid of a history or a dynamic of their own.

The Making of Modern Man: From the Renaissance to the Present by Louis Snyder (a score of 2.00 on the evaluation scale) is a voluminous and rather ambitious text. It is authorized for use in New Brunswick's grade 10 history and offers the students 785 pages of discussion, documents, maps, chronology and appendices.

The text's treatment of the Holocaust, however, extends to barely

a single paragraph. "It was necessary," says the author (p. 646), "to invent a new name – genocide – for a totally new and stupendous crime against humanity – the slaughtering of millions of Jews by asphyxiation in gas ovens (sic)." Though strong on disapproval, this is virtually the only statement in direct reference to the subject matter (except for passing references made to anti-Semitism and concentration camps) offered in an elaborate and otherwise erudite text. A historical analysis of the German character offered on the same page fails to unfold its racial component. Consequently, the Holocaust follows the theme of 'Nationalism Gone Berserk' – the subtitle under which the phenomenon is mentioned. As with other textbooks of the same quality, the extermination of European Jewry remains stripped of historical meaning and valid causal interpretation. In comparison to a composite of only 13 lines devoted to the Holocaust, the Nuremberg Trials – with no reference to either the Holocaust or the Jews – and the Russian Pogroms were assigned 20 and 17 lines, respectively. In addition, the text fails to mention pre-war oppression and makes only a passing reference to non-Jewish victims. It offers neither readings nor questions or activities to the interested student.

Somewhat similar in name, *The Making of the Modern Age: Europe and the West since 1879* by Arthur Haberman, resides on the opposite pole of the quality continuum (a score of 6.50 on the evaluation scale). It is authorized for use in Ontario's grade 12 history and offers a composite of 120 lines (roughly three to four pages) on most of the topic's main features. The text does not shy away from concrete and inescapably painful details of what really happened in the death camps, details that become all the more powerful when, on occasion, eyewitness accounts are cited as evidence (including a testimony given by Rudolf Höss, the commandant of Auschwitz). Coupled with unflinching sensitivity to the plight of the victims, the tack chosen by the author makes for a comprehensive and historically balanced account. Thus, in reference to Germany's pre-war oppression the author states that

> Persecution of German Jews began almost immediately after the Nazis took power. Intimidation was officially encouraged, authorities ignored illegal acts committed against Jews by Nazis or other Germans, and several laws, includ-

ing one regarding the ownership of newspapers, were directed against Jewish citizens. However, "legal" and systematic persecution began with the Nuremberg Laws of 1935. These deprived all Jews of German citizenship and forbade inter-marriage between Jews and other citizens. From this moment on, people whom the Nazis defined as Jews had no recourse to law. The Nazis took one step after another, first expelling Jews from the civil service, then from various professions and jobs, and ultimately from the cultural life of Germany. By the end of 1938 virtually all Jewish businessmen had been forced to shut down and all Jews had been excluded from the civil life of Germany. Some Jews, including Albert Einstein emigrated. (p. 217)

And after describing the ensuing systematic subjugation of the 'undesirables', the persecution of all political and religious opposition and the Nazificiation of all educational and cultural institutions, the author goes on to report that

> The "new order" of Nazism was seen as a nightmare of terror, sadism, wholesale execution, and genocide. . . Upon conquering a territory, the Germans under Hitler had behaved towards the subject peoples according to the primitive Nazi racial ideology. There was great contempt for all Slavic peoples, and many were sent into forced labour or summarily executed. And from 1941 onwards, Hitler's Germany followed a policy of systematically killing Jews. Concentration camps – models of efficiency and technology – were built to house Jews destined to be put to death. . . In all, six million Jews, about one third of the Jewish population of the world, were killed by the Germans. There were also at least five million victims of the camps who were not Jewish. (pp. 270–271)

Especially impressive and unique among the texts examined, is the separate section dealing with individual and collective responsibility (including that of the Church) for the war crimes taken up in the context of the Nuremberg and the Eichmann Trials. The following is a citation relating to the Eichmann Trial whose bearing on human conduct in extreme situation cannot be lost on the attentive student:

> Thus the trial raised some of othe most important issues about human nature in the twentieth century. On the one hand, we have the collective mentality – the attitude that people are not responsible for their acts. In the words of Erich Fromm, people have chosen an "escape fro.n freedom" by joining a collective. Some have argued that the burden of freedom is too much for people; they should not be seen as free beings. On the other side, we have the view

> that to be human is to make choices; life is not easy, but it must be faced by each individual – every person is a responsible being. The decision made by Eichmann – a decision to obey – was a decision to act on his own responsibility. By doing what he did, Eichmann, according to this reasoning, committed himself to inhumanity. (p. 272)

Admittedly far from perfect (no further readings or activities are provided and the topic's main features unfold in a rather scattered fashion), this is nevertheless a thought-provoking piece of work. One regrets the meagre number of textbooks following in its footsteps.

Nazi Germany: Social Focus and Personal Responsibility by D. Oliver et al. is another text that should be recommended for wider circulation (a score of 6.50 on the evaluation scale). Currently, it is authorized for use only in Alberta's grade 12 social studies and Prince Edward Island's grade 12 politics course, perhaps because of the text's high degree of specialization and scholastic orientation. Modest in scope (63 pages in all), the text nevertheless manages an in-depth analysis of the Nazi era and its social and ethical dimensions. It is intended, say the authors in the preface, to take you into *a living dimension of history* (emphasis in the original) and it succeeds in doing just that.

The text was prepared by two faculty members (Education, and Curriculum and Instruction) and adapted from the Harvard Social Studies Project. Letting eye-witnesses and facts speak for themselves the authors succeed in unfolding the entire gamut of the horror posing, in the process, a series of thought-provoking questions and activities (under the title 'Persisting Questions of History'). Most importantly, the inductive approach taken by the authors succeeds in doing justice to the text's dual purpose: the imparting of knowledge and the raising of consciousness. Thus, for example, in a fascinating account of how a previously socialist family goes Nazi (pp. 27–43) in one of Germany's small towns, the authors describe the predicament of Greta, the family's teenage daughter who unlike her brothers and parents persists at her own peril to prefer Oliver Twist to the anti-Jewish diatribes of her literature teacher almost to the bitter end. Greta is one of the last vestiges of sanity in a country gone mad and what she writes in her diary is rather moving:

> All I see now in Halbert (the name of the small town) is hate and fear. Everyone tells us to hate – to hate Jews, to hate Marxists, to hate foreigners, to hate books that are not written by Nazis. They are trying to make us afraid. Mama and Papa must be afraid. They never say anything anymore. They look tired. Karl and Arthur (her brothers now member of the Hitler Youth) think they are strong. Why must they be so strong if they are not afraid? Something is happening to me, too. I am becoming afraid. I can't let myself begin to hate. I am 17 now; I should leave. I could go to Munich to work in a library. But what will happen to Mama and Papa if I leave? I can't. I am so unhappy. (p. 43)

It takes the authors roughly twenty more pages to arrive at the following statement, later to be followed by eye-witness accounts of Treblinka's and Auschwitz's mass annihilations. The connection between Greta's crumbling world and the victim's persecution and death is subtle and compelling:

> Jews were considered major enemies. They were prohibited from teaching in universities, voting and holding government offices, working as lawyers or doctors, acting in the theatre, writing books, painting pictures. Germans were prohibited from marrying Jews. Jews were barred from schools. The motto "Slaughter the Jews" was printed on synagogues and Jewish property. After Hitler successfully invaded Poland, Denmark, Norway, Holland, Belgium and France, the "final solution" – to exterminate the Jews – began. This required a new kind of camp, the death camp. (pp. 54–55)

The last text on this side of the quality continuum chosen for illustration is *Unfinished Journey: A World History* by M. Perry (score of 6.25 on the evaluation scale) currently authorized for use only in Quebec's grade 11 history. Starting with the ancient near East, this lengthy and rather ambitious text (768 pages including a 21 page index) scores admirably well on some of the topic's main features but flounders badly on others (total coverage amounted to a composite of 68 lines or roughly one page). It records many, though not most, important events in a fairly unified fashion and under separate title ('Extermination of Jews'). It, too, includes Rudolf Höss' account of the carnage. Most importantly, it offers a strong disapproval and condemnation of the slaughter. Thus:

> Even more devastating (than the rule by terror) was the Nazi policy toward the Jews of Europe. Seeking a solution to what they saw as "the Jewish problem", the Nazi turned to *genocide* (emphasis in the original), the murder of an entire people. They used the technology and bureaucracy of the modern state to commit the greatest crime in human history. In conquered Soviet lands special squads executed hundreds of thousands of Jewish men, women and children. From all over Europe, Jews were rounded up, loaded in sealed cattle cars, and shipped to concentration camps. Inmates who were not exterminated in gas chambers toiled until they dropped in their tracks. Sadistic guards beat, starved, and tortured them to death. Sometimes they were used for cruel medical experiments. . . . Almost five and a half-million Jews were slaughtered by the Nazis, about one and a half million of them children. Tens of thousands of entire families were wiped out without a trace. Centuries-old Jewish community life vanished, never to be restored. Burned into the soul of the Jewish people was a terrible wound. (pp. 597–598)

Unquestionably a powerful statement, it fails, as do so many of the texts analyzed, to escape a causally narrow and historically imbalanced frame of reference. An attempt to connect the Holocaust to racist ideology and practice is relegated to a section (on scapegoating, pp. 576–577) far removed from the discussion's mainstream and a section on anti-Semitism (pp. 401–403) is not carried over or connected in any way to its modern manifestations. Most critically, in discussing the persecution of German Jews the text refers to German racism as an exclusively modern phenomenon resulting, as it does, from the madness of one man and his lieutenants (its title reads "Hitler's ideas of superiority and inferiority"). And so once again a badly needed explanation of the evolutionary processes that gave rise to the mass murder is unduly replaced by the notion of a country gripped by villainous forces and by the limited theory of scapegoating. Thus:

> The systematic extermination of Jews was the terrible fulfillment of the Nazi theory that regarded Germans as a master race and Jews as subhuman. If they had any second thoughts about their evil work, the Nazis convinced themselves that they were not personally responsible. They claimed that they were only following orders, doing their duty like good soldiers. (p. 598)

Chapter 5

Summary and Conclusions

Evaluated by a panel of independent judges and presented in comparative perspectives, history and social science textbooks authorized for use in Canada's secondary schools were found, on balance, to have offered inadequate treatment of the Holocaust. This find appears to have remained consistent on all measures of which the evaluation scale was comprised and whichever way data were manipulated. Furthermore, the poor performance shown by the textbooks analyzed was evident on either quantitative or qualitative measures employed in the evaluation process. In addition, though to a somewhat lesser extent, high school students of the Toronto area who were polled for the purposes of this report added further support to the verdict arrived at by the panelists. Otherwise mindful of the crucial role that the school and its curricula must play in furthering knowledge and understanding of the Holocaust, the students too perceived the texts used in their classrooms as largely inadequate. Compared to other educational agencies and teaching aids, they found these texts to have exerted little or no influence on their knowledge of the subject matter.

The high level of textbook inadequacy was further confirmed when provincial and regional variations in textbook authorization

were included in the analysis. Although textbooks authorized for use in Quebec and Alberta were more adequate than those authorized in other provinces, the generally high level of inadequacy of all the textbooks examined remained consistent across the land. Nor did it matter much whether the textbooks were widely or narrowly circulated: used in only one or in more than one province, their level of inadequacy remained equally high.

Lastly, precious little change in the inadequate profile of the evaluated textbooks was evident throughout the last two decades. Statistically insignificant fluctuations notwithstanding, the present moment finds these textbooks virtually as inadequate as they were twenty years ago. Quite obviously, time has had little or no effect on the minds of those who authorize textbooks for use in Canada's secondary schools.

To appreciate these findings one must bear in mind what this study *did not* set out to achieve as well as some of its inescapable limitations. First, a clear distinction must be made between *textbooks authorized for use* and those *actually used* in the classroom. We simply assumed a significant correlation between the two though we were in no way able to ascertain its strength as it is quite conceivable that an undetermined number of enterprising teachers supplement the authorized books with texts of their own choice and in so doing enhance the knowledge and understanding of the subject matter (the reverse might also be true). Consequently, this study did not purport to assess the overall quality of the texts to which students have been exposed. Rather, it sought to evaluate only the texts prescribed by those in charge of curriculum construction which teachers either saw fit, were encouraged, or forced to adopt.

Second, the study did not seek to establish a firm relationship between the aggregate quality of the texts analyzed and the general way in which the subject matter is taught at the classroom level (though the results obtained from the student questionnaire suggested the existence of such a relationship). We are mindful of the fact that apart from the textbooks there are other powerful agencies brought to bear on the consciousness and behaviour of our students. But as McDiarmid and Pratt (1971: 105–106) have observed, "in this era of televis-

ion and other audio-visual aids the textbook remains a standard tool of instruction in Canada. . . . [and though] Empirical classroom research in this area is scarce . . . what little has been done confirms what common sense leads one to expect. The written word is indeed tyrant – at least in the classroom."

Third, the study did not seek to establish an indisputable relationship between the way the Holocaust is treated in a given text and the text's overall quality. It is quite conceivable that an otherwise adequate text would have glossed over or short-changed a topic so much at the root of our sensibilities. Perhaps it is also possible for a poorly conceived and written textbook to provide an exceptionally adequate treatment of the Holocaust. We leave it, however, to the reader to determine the likelihood of such combinations either separately for each text or for the population as a whole.

The reader must also bear in mind that only textbooks written in English were selected and analyzed for the purposes of this study. Admittedly, the multi-cultural character of Canadian society requires the inclusion of texts written in other languages, especially French. At present, we have no way of assessing the extent to which a follow-up study would appreciably alter the results obtained thus far. Given sufficient time and in a different context, we are prepared, however, to defend a proposition predicting little or no change at all.

Among the merits of this study we wish to list the construction of a research instrument which combines a standard qualitative evaluation and a detailed quantitative summary of the textbooks in question. We believe that the method used in this study has allowed for the maximum possible distance from the bias and distortion so endemic to a subject matter as fragile and emotionally-laden as this. Another merit rests in the extension of the study's framework to the entire Canadian experience. This is no mean achievement in a country as diverse and culturally variegated as Canada.

Which brings us to the vexing and extremely complex set of causes behind the profile unfolded in this report about which these concluding remarks can attempt only a cursory and rather speculative effort. Indeed, how are the blockages on the way to an adequate treatment of the Holocaust to be explained? Why do historians and textbook

writers alike as well as those in charge of curriculum construction so consistently gloss over such a horrific chapter in the entire history of mankind?

One possible explanation might be termed 'the revolving door' or the 'vicious circle' syndrome. To write an adequate textbook or incline to assign it to either teachers or students, one must be brought up ("socialized") into appreciating the importance of this chapter in the history of mankind. But to develop such an appreciation one must be exposed to adequate socializing agencies of which, at least in the classroom, the textbook still reigns supreme. Thus, inadequate texts rob the students of adequate exposure which, in turn, produces indifference towards the subject matter and disinclination to engage seriously in its exploration. It is almost a truism to expect, under such adverse conditions, little or no production of adequate textbooks from persons who were not brought up to appreciate the subject matter in the first place.

The explanation, however, is a bit circular and therefore lacks potency. Surely things begin somewhere, sometime and their causes must be attributable to conditions more fundamental than the schools and their curricula as socializing agencies. It is another truism to state that the school is an auxiliary, a reflection of conditions rooted in the larger social setting. To assume, claims Walter Ackerman (1972: 16), "that formal education or any kind of educational programme . . . is an adequate substitute for the impact of the total culture is to stretch the parameters of identity formation beyond reasonable limits."

But what, then, are the characteristics of the 'total culture' that so adversely impinge upon the sensitivity of textbook writers and educators alike to the plight of the Jews during World War II? Why would otherwise knowledgeable and humane scholars be so reticent about one of the most demanding issues of all times? Surely Henry Friedlander's explanation (1978: 7) to the effect that "genteelness seems to prevent most scholars from facing the history of the Holocaust . . . [because] most seem to feel that it would be indelicate to discuss details" must be regarded as hardly plausible. There is, in the current Canadian and American thinking, enough preoccupation

with violence and some of its gory details to give such an explanation no more than a thin veneer of respectability. To explain reticence and indifference in terms of genteelness and delicacy simply converts an unintended vice into a virtue.[25]

Nor does the recent (1981) study by Lucy S. Dawidowicz on *The Holocaust and the Historians* reach far enough into the main causes behind the dearth and poor quality of Holocaust materials in current scholarly works. Otherwise a forceful piece of work of high erudition and perceptiveness, her explanations rarely go beyond reasons of personal preference, methodology and historiography. Thus, for the English–speaking tradition she cites reasons ranging from the attachment to German culture and institutions formed by American and English historians, the predominance of white Anglo–Saxons in the historical profession, the pragmatism, over–specialization and lack of training in the history of ideas in American and British historiographies, to the revulsion and bewilderment, also mentioned by Friedlander, experienced by the historians at the mass pathology and irrationality connected with the events of the Holocaust. Convincing as these reasons might be, they are insufficient in accounting for their sociological antecedents.

The answer, it would seem, lies in the structure of the domination and power relations in both countries and in their dominant ideologies. Noting a recent increase by U.S. sociology textbooks in their recognition of genocide as a recurring social phenomenon demanding explanation, Helen Fein (1979: 32) has nevertheless observed reluctance among a significant minority of texts which recognize genocide "to dwell on Jewish victimization because they deny Jews ought to be regarded as a political class (as well as an ethnic/religious collectively) or nation, on political or theoretical grounds." This collective denial (Fein's terminology), applies, as evident in a variety of studies (e.g. the one conducted by McDiarmid and Pratt in Ontario), to other minority groups as well. Here is a statement to that effect taken from a study on ethnicity within Canadian social studies curricula conducted by Walter Werner et al (1980: 59) during the 1974–75 school year:

> Curriculum developers appear to be culturally monopolarized at times, developing programs from their own taken for granted perspectives. As such, students are not encouraged to see from more than one cultural perspective, and their frame of reference becomes ethnocentric and paternalistic when interpreting those who are ethnically different. Little attempt has been made to involve representatives of ethnic groups in program development, nor has there been much encouragement for local community involvement in jointly developing such programs with government and university personnel . . . Curricula are treated as completed products which pass unidirectionally from the producers to the consumers. *The cultural biases, stereotypes and perspectives of the group who has the power to control program development thereby become legitimized as the proper interpretive schemes for Canadian history and for contemporary issues.* [emphasis added]

And McDiarmid and Pratt (1971: 107) further reinforce these conclusions:

> Admittedly, there is sufficient diversity within most cultures to permit children's attitudes and beliefs to be shaped in a wide variety of ways, but it is the dominant group in the culture which sets the norms . . . the textbook merely reflects the widespread tendency for groups to seek conformity to their own standards and at the same time to establish their own superiority by finding, and if necessary creating, "outside" groups . . . [these] forces operating to protect members of society from disturbing questions generally operate well below the surface, unseen and unnoticed . . . [thus] when we find that social studies texts neither differ greatly among themselves nor have changed over the twenty-year period encompassed in our study, we believe we have identified another manifestation of the tendency to keep our children (and our schools) away from ideas that might threaten the relative complacency of our society.

The verdict is harsh but reality, as documented in the foregoing pages, hardly seems to dispel it. At the beginning of this report it was contended that ignorance of the plight of one oppressed minority breeds insensitivity to the predicament of others. Perhaps the single most important consequence of the facts unfolded throughout this study is their applicability to an institutionalized form of "polite racism" (Hughes and Kallen, 1974: 214) still prevalent in Canada. Surely, to seek solace in "politeness" when pain and self–dignity are at stake can be afforded only at our own peril.

Notes

[1] We have slightly paraphrased the statement for the purpose of these introductory remarks. A slight change has also been introduced in Helen Fein's forthcoming statement.

[2] At the minimum level this impression is supported by the titles given to some of the texts examined in this study (e.g. *Our Western Heritage*), the concepts introduced in their indices and/or their 'Forewords' specifying the author's intent and general orientation.

[3] Most serious commentators cite the destruction of European Jewry and the treatment of American Blacks as the two most blatant cases of man's oppression in modern history. They are similarly aware of differences in both the magnitude and character of the two phenomena. See, for example, Rubenstein's *The Cunning of History*, pp. 36–47. Rubenstein's account might, in retrospect, explain the inclusion of the Armenians and the Gypsies in Helen Fein's analysis of genocide.

[4] For a detailed summary of the literature on the subject matter in its broader perspectives (i.e. works dealing with other groups and with issues other than the Holocaust) see Garnet McDiarmid and David Pratt, *Teaching Prejudice: A Content Analysis of Social Studies Textbooks Authorized for Use in Ontario*, The Ontario Institute For Studies in Education, Toronto, 1971, pp. 7–30. A further review of related works can be found in Margaret Silverman Eichner, *An Analysis of the Treatment of the Holocaust in Selected High School World History Textbooks*, 1962–1977, Ph.D. dissertation, Universitiy of Michigan, 1980, pp. 10–31. See also Henry Friedlander's critical essay *On The Holocaust: A Critique of the Treatment of the Holocaust in History Textbooks Accompanied by an Annotated Bibliography*, New York: Anti-Defamation League of B'nai Brith, 1978. The present account offers a mere synopsis of the works judged most relevant.

[5] The issues dealt with included: The Concept of Race, The Expulsion of the Acadians, The Conscription Crisis in World War I, The Extinction of the Beothuk Indians, The Canadian Indian Today, The Treatment of Japanese Canadians in World

War II, Legislation against Discrimination, The Negro in the Reconstruction Period, The Negro Civil Rights Movement in the United States, Britain and Ireland, 1916–1921 and Nazi Persecutions.

[6] By emphasis on "war and conflict" the authors seem to refer to the one-sided and uncritically romantic aspect of the phenomenon. Thus, elsewhere (p. 84) they cite Canadian press releases reporting how students at one school opted in large numbers for an Indian studies course because they were "tired of the feathered, moccasined, pelt-garbed, tomahawk waving, teepee-dwelling Indians they have encountered in their history textbooks."

[7] The operation required a step backwards to the textbook lists so as to determine who published each title that was part of our group of unavailables. In some cases this was quite simple as when the publishers' names were printed beside the titles. In almost half of the cases, however, this information was not included in the lists and each title had to be searched in the *Guide to Books in Print*.

[8] The procedure is predicated on Bogardus' famous "Social Distance Scale" replacing his distance by preferred contact among people with "distance" of each textbook from the subject matter in question. As in the original scale, the properties of this one were also plotted in a sliding fashion with the first item indicating the shortest possible distance. See his "A Social Distance Scale," *Sociology and Social Research*, 17 (January, 1933), p. 269. We are indebted to Professor Garnet McDiarmid of the Ontario Institute for Studies in Education for his advice on the construction of the scale.

[9] In actual fact, even the evaluation of seemingly straightforward facts quite often failed to reach unanimity. In the absence of unanimity, results were determined either by a majority count or, in the case of a split-half vote, by making a judgement in favour of the text in question.

[10] A further test of agreement was performed by averaging the range (from maximum to minimum) in the overall evaluation scores for each of the five books examined. The range never exceeded 3 points (each evaluative category consisted of 3 points on the overall scale) with a low average of 1.8 points. Interestingly enough, four out of the five texts were judged to have done a poor job or to have excluded the subject matter altogether. The fifth text was ranked by five panelists as "poor" and as "fair" by only three of them (composite mean score for all five books was 2.13, well within the "poor" category). Due to technical difficulties, one of the texts was evaluated by only seven out of the eight panelists.

[11] We have no way of ascertaining the extent to which Ontario represented, at the

time the McDiarmid study was conducted, the entire Canadian experience.

[12] The mean score for all the textbooks examined was 3.477 (1.0 through 3.5 formed the "poor" category on the evaluation scale) with a standard deviation of 1.885 which indicates about 65 per cent of the evaluation scores to have fallen between one standard-deviation unit above and below the mean in a presumed normally distributed population.

Inductive statistics allow us also to estimate, at a specified level of confidence, the probability that the composite mean (3.477) reported below "approximates" the mean (average) ranking for *all textbooks evaluated*. According to the central limit theorem which stipulates an approximately normal distribution of the sample (in our case composite) mean ($\bar{x}$) for the population as a whole, the confidence interval covering the true mean for all the evaluated textbooks is calculated thus:

$$P(\bar{X} - \frac{\delta}{\sqrt{n}} Z_{\alpha/2} \leq \mu \leq \bar{X} + \frac{\delta}{\sqrt{n}} Z_{\alpha/2}) = 1 - \alpha$$

where P = confidence interval
$\bar{X}$ = 3.477
δ (standard deviation) = 1.866
n = 288 (72x4 i.e. 72 textbooks per 4 evaluators each)
α = risk probability (normally .05 (5%) or .01 (1%)
$1-\alpha$ = confidence level (i.e. 1-.05 = .15 or 1-.01 = .99)
Z = derives from a table of normal distribution as per $\frac{\alpha}{2}$

Substituting our data in the equation (where α is .01 and $1-\alpha$ is .99 implying 99 per cent confidence level) yields;

$$P = (3.477 - \frac{1.866}{\sqrt{288}} \times 2.57 \leq \mu \leq 3.477 + \frac{1.866}{\sqrt{288}} \times 2.57) = .99$$

$$P = (3.477 - .284 \leq \mu \leq 3.477 + .284) = .99$$

$$P = (3.193 \leq \mu = 3.761) = .99$$

The confidence interval is thus 3.193 to 3.761, indicating 99 per cent confidence that the interval from 3.193 to 3.761 covers the mean for all the textbooks evaluated (repeated for 95 per cent confidence level, the confidence interval ranged from 3.260 to 3.694). The practical implication of the above calculations points to a very high confidence that the mean (average) score for *all the textbooks evaluated* (as per their treatment of the Holocaust) fell either into the "poor" or at best into the lower level of the "fair" category.

For a detailed explanation of the calculations' statistical rationale see Moshe Ben-Horim and Haim Levy, *Statistics*, New York: Random House, 1981, pp. 328–331. We are grateful to Professor Nahum Biger of York University for invaluable advice on this matter.

[13] The standard deviation for all the evaluative criteria ranged from 1.793 for comprehensiveness to 2.160 for unity which indicates that 63 to 72 per cent of the evaluation scores fell between one standard-deviation unit above and below the mean.

[14] As a general rule, anthologies were excluded from the analysis as they normally reflected the attitudes of the essayists rather than strictly the approach taken by the editors. Exceptions were made where the editors' approach to the topic in question could be perceived to have influenced the pieces chosen for inclusion. Most of the anthologies included seem to have ranked higher on validity and concreteness than they did on either balance, comprehensiveness or (quite understandably) on unity which might have further skewed the results in the direction reported below. As well, one must allow for the rather unlikely possibilitiy of both a valid and unbalanced account combined in a single textbook (a literary piece or an eyewitness account of the death camps might form a case in point). Be that as it may, the markedly unbalanced treatment given the topic by the textbooks as an aggregate remains unresolved.

[15] The mean for the U.S. texts was 17.16 compared to a mean of 56.443 for the Canadian Collection. The latter was influenced by a comparatively high incidence of texts with an extensive coverage (the text with the greatest amount of coverage had 454 lines. Three texts had over 200 lines and quite a few exceeded the 100 mark).

[16] In her study of selected high school world history textbooks used in the United States, Margaret Silverman Eichner (1980:50) has found that an average of only one in three texts (33.3 per cent) had a reference to the history of anti-Semitism. Still, history of anti-Semitism fared, in the books examined by her, significantly better than issues such as the actual exterminating of the Jews and other "undesirables" (29 per cent), world reaction (20 per cent), resistance (11 per cent) and the significance of the Holocaust (20 per cent). Only the events immediately relating to World War II (Germany 1933–1945) averaged 35 per cent rate of mention (the composite rate of mention for all topics was 24 per cent which could be interpreted to mean that only slightly ever one in five of the total textbooks examined made reference to all the essential features judged to comprise the subject matter as a whole). When comprehensiveness and balance are considered, Eichner's findings, too, attest to an inadequate performance exhibited by American textbooks currently in print.

[17] There appears to be some improvement, vis-a-vis the subject matter, in the development over time of Canadian textbooks. A longitudinal analysis of this development is presented later in this report.

[18] Mainstream social tendencies refer to extent of urbanization, industrialization and schooling, influence of European history and current events, population size, im-

migration and ethnic variability, and in our particular case, size of Jewish population. All of these empirical indicators might be subsumed under the more abstract constructs of 'cosmopolitanism', 'heterogeneity', or 'complexity'.

[19] The reasons for such a dual expectancy are not hard to understand. Expressions of anti-Semitism, to cite only one example of mainstream social tendencies, are likely to reach their highest degree of visibility (if not intensity) in the larger urban centres where initiatives at counteracting them can be equally expected.

[20] The Pate-type scale was constructed thus:

a. The 'Yes' and 'No' answers in each of the Pate-type questions were assigned the values of 2 and 1 respectively.
b. The scores for each textbook were added up with the total divided by the number of questions. Thus, the overall score for each text ranged from a perfect adequacy of 2 to a perfect inadequacy of 1.
c. The overall scores for all textbooks examined were divided about evenly on the range of adequacy to form the "poor", "fair" and "good" categories (the Pearson correlation coefficient for the McDiarmid and Pate scales was .72).

We are indebted to Mrs. Lilian Giavedoni, Research Assistant at McMaster University's Department of Sociology, for her advice on the construction of this scale.

[21] For a relationship between the two variables to be statistically significant, the chi-square value must be greater than or equal to the one expected from the sample, when in fact the variables are actually independent. Since the chi-square of the observed frequencies (2.47) is smaller than either the value of 12.59 or 16.81 calculated from the sample (respective of .05 and .01 levels of significance at 6 degrees of freedom), we have insufficient evidence to reject the null hypothesis of no association between regional distribution and level of adequacy.

[22] The regional and provincial trends showing Quebec and Alberta as exceptional in this low level of textbook inadequacy in comparison to the rest of the country are generally confirmed when adequacy is measured by the number of lines allotted to the topic in each of the examined textbooks. The results are presented henceforth with no further explanation. Note, however, Alberta's somewhat less favourable profile (Table 6A) in comparison to the previous analysis. Be also reminded that in congruence with the previous analyses, the chi-square values obtained for both tables provide no statistically significant relationship between the variables under consideration.

TABLE 5A: PERCENTAGE DISTRIBUTION OF TEXTBOOKS BY NUMBER OF LINES ALLOTTED TO THE TOPIC FOR FOUR CANADIAN REGIONS

Region / Lines	West	Ontario	Quebec	Maritimes
0–14	49	71	36	63
15–39	27	13	32	23
40+	24	16	32	14
Total	100	100	100	100

Chi-square = 8.35 with 6 degrees of freedom (1 cell with expected frequency less than 5.0)

[23]The temporal trends discerned thus far receive further confirmation (a) when only three time sequences are allowed for, and (b) when adequacy is measured by the number of lines allotted to the topic in each of the evaluated textbooks separately for four and three time sequences. The results, measured only by the McDiarmid-type scale, are presented henceforth with no further explanation.

TABLE 6A: PERCENTAGE DISTRIBUTION OF TEXTBOOKS
BY NUMBER OF LINES ALLOTTED TO THE TOPIC
FOR TEN CANADIAN PROVINCES

Province / Lines	B.C.	Alta.	Sask.	Man.	Ont.	Que.	N.B.	N.S.	Nfld.	P.E.I.
0–14	44	56	71	50	68	36	62	67	67	50
15–39	33	44	21	25	16	32	23	22	33	36
40+	22	0	7	25	16	32	15	11	0	14
Total	100	100	99*	100	100	100	100	100	100	100

*Deviation from 100% total is due to rounding.

Chi-square = 15.99 with 18 degrees of freedom (2 cells with expected frequency less than 1.0 and 19 cells with expected frequency of less than 5.0)

TABLE 8A: PERCENTAGE DISTRIBUTION OF CANADIAN TEXTBOOKS BY MCDIARMID-TYPE SCALE OF ADEQUACY FOR THREE TIME SEQUENCES

Time / Adequacy	1960–66	1967–73	1974+
Poor	89 (8)	71 (22)	69 (22)
Fair	0	26 (8)	28 (9)
Good	11 (1)	3 (1)	3 (1)
Total	100 (9)	100 (31)	100 (32)

NOTE: Brackets contain absolute figures.

Chi-Square = 4.062 with 4 degrees of freedom
(4 cells with expected frequency less than 5.0)

TABLE 8B: PERCENTAGE DISTRIBUTION OF CANADIAN TEXTBOOKS BY NUMBER OF LINES ALLOTTED TO THE TOPIC FOR FOUR TIMES SEQUENCES

Lines \ Time	1960–65	1966–70	1971–75	1976+
1–14	83 (5)	44 (12)	53 (8)	63 (15)
15–39	17 (1)	26 (7)	20 (3)	17 (4)
40+	0	30 (8)	27 (4)	2 (5)
Total	100 (6)	100 (27)	100 (15)	101* (24)

*Deviation from 100% total is due to rounding.

NOTE: Brackets contain absolute figures.

Chi-Square = 4.215 with 6 degrees of freedom
(5 cells with expected frequency less than 5.0)

TABLE 8C: PERCENTAGE DISTRIBUTION OF CANADIAN TEXTBOOKS BY NUMBER OF LINES ALLOTTED TO THE TOPIC FOR THREE TIME SEQUENCES

Time / Line	1960–66	1967–73	1974+
1–14	67 (6)	45 (14)	63 (20)
15–39	22 (2)	26 (8)	16 (5)
40+	11 (1)	29 (9)	22 (7)
Total	100 (9)	100 (31)	101* (32)

*Deviation from 100% total is due to rounding.

NOTE: Brackets contain absolute figures.

Chi-Square = 2.896 with 4 degrees of freedom
(2 cells with expected frequency of less than 5 0)

[24] The extremely important role played by the teacher vis-a-vis significant others was demonstrated when the students were asked to specify the degree to which each group has contributed to their knowledge and understanding of the Holocaust and later, to rank those groups with at least some contribution on a scale ranging from 1 to 7 (see qq. 4 and 5 in the appended questionnaire). The greatest contribution was rendered by the teachers (86 per cent) followed by friends and parents (63 per cent) with very low scores for relatives, siblings and grandparents (25, 22 and 19 per cent respectively). Rank order of these groups was computed thus (for illustration purposes, only one example, that of the teachers' is provided here):

Rank	Frequency of Teachers Obtaining This Score	Scores Weighted by Number of Teachers Obtaining them
		Score x Frequency
1	110	1 x 110 = 110
2	35	2 x 35 = 70
3	19	3 x 19 = 57
4	8	4 x 8 = 32
5	1	5 x 1 = 5
6	2	6 x 2 = 12
7	0	7 x 0 = 0
	175	286

$$\text{Mean } (\bar{x}) = \frac{286}{175} = 1.63$$

The various groups ranked thus (the lower the figure the higher the group's ranking):

1. Teachers = 1.63
2. Other = 1.89
3. Parents = 2.02
4. Friends = 2.53
5. Siblings = 3.06
6. Grandparents = 3.23
7. Relatives = 3.32

(The category of 'other' may be ignored as only 19 (9 per cent) out of 208 cases ranked it as an option.)

[25] Friedlander is not guilty of such a conversion and his judgement of the historian's reticence is harsh. However, by hardly going beyond genteelness as the major source for their reticence he makes such a conversion possible.

Appendices

Appendix A: The Holocaust: The Murder of Six Million Jews in Europe During World War II

Appendix B: Textbook Evaluation Sheets No. 1–3

Appendix C: Student Questionnaire

Appendix D: List of Textbooks Analyzed

Appendix E: Individual Textbook Rating (by McDiarmid- and Pate-Type Scales)

Appendix F: Biographies of the Panelists

Appendix A

THE HOLOCAUST: The Murder of Six Million Jews in Europe During World War II*

The Nazi persecution of the Jews must be seen in the light of the traditional places of the Jews in Central and Eastern Europe: a ghettoized minority, the object of popular prejudice and superstition, and often (as in Tsarist Russia) the scapegoat for weak governments. Even in France, where the Jews were fairly well socially integrated by the beginning of the twentieth century, there was considerable anti-Semitism.

The theoretical basis of Nazi ideas on the superiority of a Nordic or Aryan "master race" lay in the writings of Gobineau, H.S. Chamberlain, Nietzche, and others, as well as in the neopaganism of such influential figures as Wagner. Unscientific racist views and anti-Semitic policies were enunciated in Hitler's *Mein Kampf*. The Nazis blamed the Jews for the defeat of Germany in World War I. They accused the Jews of a world conspiracy whose goal was to destroy Germany economically and subjugate the German nation. The Jews were behind the communist movement, liberalism, modernism, defeatism, and anything that was seen as destructive to Germany.

As soon as the Nazis came to power in 1933, non Aryans (as defined by the Nazis, this term included Germans with one Jewish grandparent) began to be excluded from public office, and a boycott of Jewish shops was organized. In 1935 the Nuremberg Laws banned intermarriage with German Jews and deprived them of citizenship, voting rights, and public office. Jewish teachers and writers were dis-

missed from their posts, and Jewish actors and musicians were prevented from performing. Many Jews escaped the country at this time, among them Sigmund Freud, Albert Einstein, and Bruno Walter.

Following the assassination of a German diplomat in Paris by a Polish Jew, several pogroms took place. Jewish synagogues, orphanages, and hospitals were burned, and many Jews were arrested and interned in concentration camps. The Jews were virtually eliminated from German economic life and collectively fined the enormous sum of one billion marks.

With the beginning of the war, the arrest, deportation, and execution of Jews in the conquered states began. The first step was the institution of the Nuremberg laws in the conquered countries. This process served to define and isolate the Jews from the rest of society, thus making them easily accessible. They were herded into ghettos in the cities and forced to wear the yellow Star of David as a means of identifying them on sight. Within the ghetto, the Nazis established a "Judenrat" (Council of Jewish Elders) which was responsible, through work permits and food rationing, for the life and death of their charges. Thus, the tradition of the Jews taking care of and being responsible for each other was utilized by the Nazis. Those Jews who toyed with the idea of escape or insurgency, knew that if one escaped, many would be shot. Those who did not die of hunger or disease were transported to concentration and extermination camps such as Auschwitz and Treblinka, where apparatus was constructed for killing large numbers and disposing of their corpses. Methods of extermination included mass shooting, gassing and medical experiments which frequently resulted in death. At Auschwitz alone, between 1,750,000 and 2,500,000 people were killed.

Other groups suffered besides the Jews. The Gypsies in Nazi-occupied Russia and the Balkans, in addition to the thirty-four thousand or more Gypsies in Germany, were ordered seized, and many thousands were killed. Soviet prisoners of war were also killed in large numbers. Apparently fewer than half the almost six million captured survived. In occupied Russia and in Poland, the army used mobile units to destroy millions of Russians and Poles. In France, some seventy thousand hostages were executed, mainly in reprisal

for Germans killed by the French. Certain categories of enemy soldiers, such as fliers and commandos, were sometimes executed after capture, and in some cases, members of the American and British regular army were executed as well.

Opponents of the Nazi regime in Germany were also persecuted. In 1935, seven hundred Protestant pastors were arrested after reading a condemnation of Nazism in their churches, and many communists, socialists, and Jehovah's Witnesses lost their lives in concentration camps.

Although the general picture of the Nazi treatment of minorities is clear, there is controversy on three main points:

Numbers: While we have a fairly clear picture of the number of people who lost their lives in bombing raids and military action, we do not know how many civilians and prisoners of war were murdered or executed by the Nazis. Estimates of the total range from six to twenty-six million. The following estimates are fairly conservative:

Jews	6,000,000
Soviet prisoners of war	4,000,000
Soviet civilians	2,000,000
Polish civilians	2,000,000
German political prisoners	400,000
Civilians in other occupied states	200,000
Gypsies	100,000
Total	14,700,000

Of these figures, the figure for Jews is probably the most reliable because of the interest of Jews in reviewing the records after the war. The Nazis destroyed about a third of world Jewry. In some countries, such as Poland, Greece, and Holland, less than ten percent of the Jews survived. In addition to the figures for the dead, there were, by 1945, over seven million foreign 'slaves' working in Germany.

Responsibilty: The question of how many Germans knew of and collaborated in the extermination program is debated. Some limit responsibility to a few leaders such as Hitler, Goering, Himmler, Heydrich, and Eichmann, and claim that the great majority of Ger-

mans knew nothing of what happened inside the concentration camps. Others argue that the mass public executions in the early part of the war, the disappearance of many people, the constant movement of trains and trucks carrying people to 'internment' camps, and the number of troops and bureaucrats involved made it certain that the general public was aware of what was happening.

There was little or no public resistance to the policy of genocide in Germany or Poland, where anti-Semitism was of long standing, but in other countries, such as Italy, Denmark, and Bulgaria, the general public and local officials helped slow down the process. Many Jews were saved, even in Germany, by the action of a few courageous individuals who hid them or smuggled them out of the country.

The point has also been made that the Allied powers knew of the Nazi policies at an early date and did very little to help save the victims while there was still time. Britain, the United States, and the papacy have been especially criticized for their lack of action in this regard. A case in point was the fate of the passengers of the St. Louis. The St. Louis sailed from Germany on May 13, 1939, bound for Cuba. Of the 936 passengers aboard, 930 of them were Jews trying to escape the Nazis. Cuba was a temporary way-station for their eventual intention was the United States. They were not allowed to disembark at Cuba and requests to enter the United States and Canada were refused. In the end, it was necessary for them to return to Europe. Most died in the concentration camps.

After the war, charges of crimes against humanity were brought by an international tribunal against the Nazi leadership and their collaborators (The Nuremberg Trials). Many Nazis, however, escaped and fled to South America, the United States and Canada, among other countries.

Resistance by the Jews: It has been argued by some writers that the Jews collaborated in their own destruction by failing to resist. Jewish resistance was generally weak, sporadic, and futile. It may be that the long history of Jewish persecutions – the pogroms, the curtailment of their freedom by confining them in ghettos, the denial of rights extended to other citizens – had instilled in the Jews a passive acceptance of suffering, and that this worked to prevent them

from mobilizing their forces and taking direct action to defend themselves. Moreover, the Nazis made an effort to keep the Jews ignorant of their plans. On the other hand, there were many instances of uprisings in the forest by the Partisans, in the camps and in the ghettos. The most famous is the April 1943 Warsaw Ghetto uprising which lasted one month and resulted in the total razing of the ghetto by the Nazis in order to defeat the Jews. The appeals for support by the ghetto defendents to the national Partisan groups were largely ignored. Equally important, was the unarmed Jewish resistance which was motivated by the will to survive.

As a case of man's potential for evil, the Holocaust is an unprecedented, and unique event in recorded history. Although motivated by irrational sentiments and inexplicable hatred, it was nevertheless executed with skill and stunning efficiency as befitting the modern industrial State. The Nazis carried out their policies with the loss of only a few troops in the process, although, ironically, the loss of Jewish manpower to the Nazi war effort, probably far outweighed the gains in terms of the property confiscated from them. Nor did the elaborate apparatus set up by the Nazis for the extermination of the Jews help their war effort, most notably as they were nearing defeat.

Appendix B

Textbook Research Evaluation Sheet No. 1*

Evaluator's Initials _____

Textbook Title: _____

Author: _____

Publisher and Date: _____

Pages Analyzed: _____

A) Was material on the Holocaust included in this textbook? ( ) Yes ( ) No
If yes, then continue on with this evaluation form. If no, then the analysis for this book is completed.

---

* This evaluation sheet replicates, in part, the technique employed by Garnet McDiarmid and David Pratt in their study of nineteen Ontario textbooks.

B) Using the point scales below rank the textbook's handling of the Holocaust. The variables to guide your comparison of the textbook with the model, are listed beneath the scales, and defined further below. Circle the appropriate score.

	9	9	9	9	9	9
Good	8	8	8	8	8	8
	7	7	7	7	7	7
	6	6	6	6	6	6
Fair	5	5	5	5	5	5
	4	4	4	4	4	4
	3	3	3	3	3	3
Poor	2	2	2	2	2	2
	1	1	1	1	1	1
	Validity	*Comprehensiveness Balance*		*Concreteness*	*Unity*	*Overall*

VALIDITY: Is the information accurate and unambiguous?

COMPREHENSIVENESS: Are the relevant facts mentioned? (To be rated good a textbook has to contain most of the major points of the model.)

BALANCE: Is the subject treated in historical perspective? Is bias shown in the inclusion of some facts and the omission of others?

CONCRETENESS. Is the material factual, objective, and realistic, or does it consist largely of generalizations and platitudes?

UNITY: Is the information sufficiently concentrated to be meaningful rather than fragmented into scattered passing references?

OVERALL: Add all the scores together, including zeroes, and divide by five.

Textbook Research
Evaluation Sheet No. 2*

Evaluator's initials _____

Quantitative Analysis

1. What is the total number of lines dealing with the Holocaust? _____
   In books with two columns per page, the average length of line is approximately 6 to 7 words. In books with one line the average is approximately 12 to 14 words. Please use non-columned lines as a base. (Example: 10 lines in a columned textbook would be counted as 5)

2. Is the Holocaust dealt with: (mark appropriate letter(s)
   ( ) A. interspersed in different sections or pages?
   ( ) B. in at least one paragraph that unites the main ideas and events?
   ( ) C. under separate title?

3. Does the author: (mark appropriate letter)
   ( ) A. indicate disapproval of events through the use of value laden critical terms?
   ( ) B. report the facts with no implied judgement?

4. Are the causes of the Holocaust mentioned? ( ) Yes ( ) No
   Please specify which: (mark more than one if applicable)
   ( ) Hitler ( ) Nazis ( ) Anti-Semitism

   ( )Other-specify _____

5. Is reference made to the process of oppression that began in Germany before the war? ( ) Yes ( ) No

6. Does the term Holocaust appear? ( ) Yes ( ) No
   Does the term genocide appear? ( ) Yes ( ) No

7. Is the fate of non-Jewish victims dealt with in the text? ( ) Yes ( ) No

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* This evaluation sheet (continued on the following page) includes questions used by Glenn S. Pate in his examination of forty-seven U.S. textbooks.

8. Does the book portray any incidents of resistance by the victims? ( ) Yes ( ) No

9. Are the names of the camps mentioned? ( ) Yes ( ) No
Which _____

10. Does the textbook address the issue of the survivors? ( ) Yes ( ) No

11. Are the Nuremberg Trials mentioned? ( ) Yes ( ) No

12. Are questions, activities, and/or readings re the Holocaust offered in the textbook? ( ) Yes ( ) No If yes, which?

( ) questions ( ) activities ( ) readings

13. Comments: Please use this last section to record general impressions of the textbook, and relevant quotes that reflect the treatment of the Holocaust.

Appendix C

Student Questionnaire

Ontario Institute for Studies in Education
Centre for Urban and Community Studies – University of Toronto
Holocaust Remembrance Committee – Toronto Jewish Congress

February, 1981

This is a questionnaire about the HOLOCAUST herein defined as The Murder of Six Million Jews in Europe during World War II. Your name is not required and therefore the anonymity of your answers is absolutely guaranteed. You are requested, however, to fill in *ALL* answers as accurately as possible and to the best of your ability and knowledge. The researchers of this study wish to thank you for your kind co-operation.

1. Was material on the Holocaust included in any of the history and/or social studies textbooks used in your classroom during either the past or current school year? (Insert an 'X' in the appropriate brackets. Repeat this procedure for all questions.)

yes	no	unsure
( )	( )	( )

IF 'YES', PLEASE PROCEED TO Q.2. IF 'NO' OR 'UNCERTAIN', SKIP TO Q.3.

2. In your *personal* opinion, was the treatment of the Holocaust by the textbook(s) . . .

NOTE: 'PERSONAL OPINION' INDICATES ANY STANDARD(S) *OF YOUR CHOICE.*

poor	fair	good	unsure
( )	( )	( )	( )

3. In general, do you consider *your own* knowledge and understanding of the Holocaust as . . .

inadequate	somewhat adequate	adequate	unsure
( )	( )	( )	( )

4. Have the following individuals contributed to your knowledge and understanding of the Holocaust?

	yes	somewhat	no	unsure
parents	( )	( )	( )	( )
grandparents	( )	( )	( )	( )
friends	( )	( )	( )	( )
teachers	( )	( )	( )	( )
brother(s) and/or sister(s) (if applicable)	( )	( )	( )	( )
relatives (cousins, aunts uncles, etc.)	( )	( )	( )	( )
other: please specify _____	( )	( )	( )	( )

5. Now please use the categories of people listed in Q.4 and rank them in order of their contribution to your knowledge and understanding of the Holocaust. Thus, those whose contribution has been most important would be inserted beside No. 1, and so on. Be sure to list only those categories of people judged by you (in Q.4) to have contributed at least 'somewhat' to your knowledge and understanding of this subject.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____

6. How have the following resources contributed to your knowledge and understanding of the Holocaust? (Check only one alternative for each resource.)
NOTE: 'NOT USED' MEANS THAT THE SPECIFIED RESOURCE WAS NOT UTILIZED IN HANDLING THE HOLOCAUST.

	not used	poor	fair	good	unsure
classroom teaching and discussion	( )	( )	( )	( )	( )
textbooks	( )	( )	( )	( )	( )
audio-visual aides (films, filmstrips, cassettes etc.)	( )	( )	( )	( )	( )
reading outside the classroom requirements	( )	( )	( )	( )	( )
guest speakers	( )	( )	( )	( )	( )
special activities (fieldtrips, simulations, etc.)	( )	( )	( )	( )	( )
other: please specify _____	( )	( )	( )	( )	( )

7. Now please use the resources listed in Q.6 and rank them in order of their contribution to your knowledge and understanding of the Holocaust. Thus, the resource most important would be inserted beside No. 1, and so on. Resources 'Not Used' in handling the Holocaust should *not* be included in the rank order.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____

Now please indicate whether you 'strongly agree', 'somewhat agree', are 'unsure', 'somewhat disagree', 'strongly disagree' or have 'no opinion' with the following statements. Please insert an 'X' to indicate *one* alternative only.

8. Each and every person *must* acquire at least some knowledge and understanding of the Holocaust.

Strongly Agree	Somewhat Agree	Unsure	Somewhat Disagree	Strongly Disagree	No Opinion
( )	( )	( )	( )	( )	( )

9. The school and its curriculum *must* assume a prime role in furthering knowledge and understanding of the Holocaust.

Strongly Agree	Somewhat Agree	Unsure	Somewhat Disagree	Strongly Disagree	No Opinion
( )	( )	( )	( )	( )	( )

10. It's up to each and every individual to either pursue knowledge and understanding of the Holocaust or to ignore it. The school has no business in assuming such a role.

Strongly Agree	Somewhat Agree	Unsure	Somewhat Disagree	Strongly Disagree	No Opinion
( )	( )	( )	( )	( )	( )

The following is some demographic information considered by the researchers essential for the overall profile. Please answer these questions as accurately as possible.

11. What is your year of birth? 19_____

12. Where were you born? Country _____

If Canada, specify province _____

13. What is your religion?
NOTE: RELIGION DOES NOT NECESSARILY IMPLY ADHERENCE TO RELIGIOUS PRACTICES OR DEGREE OF OBSERVANCE. IT IMPLIES ONLY FORMAL RELIGION NORMALLY DETERMINED BY BIRTH OR BY FORMAL ACT OF CONVERSION.

Protestant	( )
Catholic	( )
Jewish	( )
Muslim	( )
Other	( ) Please specify _____

14. When you were growing up, what language(s) were used in your home? (Choose more than one alternative if applicable.)

English	( )
French	( )
Other	( ) Please specify _____

15. What language(s) do you presently use in your home? (Choose more than one alternative if applicable.)

English	( )
French	( )
Other	( ) Please specify _____

16. Where was your father born? Country _____

If Canada, specify province _____

17. Where was your mother born? Country _____

If Canada, specify province _____

18. What is/was your father's occupation? _____

NOTE: IF YOUR FATHER IS CURRENTLY UNEMPLOYED OR RETIRED, PLEASE SPECIFY HIS OCCUPATION PRIOR TO RETIREMENT OR DURING HIS EMPLOYMENT PERIOD(S). IF YOU ARE UNSURE ABOUT HIS OCCUPATIONAL DEFINITION PLEASE GIVE BELOW A BRIEF DESCRIPTION OF THE KIND OF WORK HE DOES OR USED TO DO.

_____

_____

_____

_____

19. What is/was your mother's occupation?

NOTE: SEE INSTRUCTIONS IN Q.18 CONCERNING FATHER'S OCCUPATION.

_____

_____

_____

_____

20. What is the name of your school? _____

21. What grade are you in? _____

Appendix D

Textbooks Analyzed in the Study*

ALLEN, Ralph. *Ordeal By Fire: Canada 1910–1945*. Toronto: Doubleday, 1961. (History Grades 10 and 13, Ontario; Social Studies 103, New Brunswick; Social Studies 11, British Columbia)

BARTLETT, Irving, Fenton, Edwin, Fowler, David, and Mandelbaum, Seymour. *A New History of the United States: An Inquiry Approach*. New York: Holt, Rinehart and Winston, 1975. (Social Studies, 100, Manitoba; History, Grade 12, Nova Scotia)

BAVINGTON, Jack, Lithwick, Barry, Sproule, Wayne, and Thompson, Nora. *Cultures in Canada*. Toronto: Maclean Hunter Learning Material Co., 1976 (Man in Society, Ontario; Social Studies, 30, Saskatchewan)

BROWNE, Harry. *World History* 2. Toronto: MacMillan, 1972. (History, Grade 12, British Columbia)

CARELESS, J.M.S. *Canada: A Story of Challenge*. Toronto: MacMillan, 1970. (History 122, New Brunswick; History 412, Quebec; Social Studies, 12H, Saskatchewan)

CARELESS, J.M.S. and Brown, R. Craig. *The Canadians 1867–1967*. Toronto: MacMillan, 1968. (History, Grade 13, Ontario; History 412, Quebec)

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* Courses that do not specify grade level can be roughly categorized in the following manner: courses at level 1, 10, or 100 correspond to grade 10; courses at levels 2, 20, or 200 correspond to grade 11; courses at level 3, 30, or 300 correspond to grade 12. Exceptions include the following: courses in Prince Edward Island in the 400's refer to grade 10; 500's refer to grade 11, and 600's and 700's refer to courses normally taught in grade 12; in Quebec 210 refers to grade 8, 412 refers to grade 10 and 512 to grade 11.

CATCHPOLE, Brian. *A Map History of the Modern World, 1890 to the Present Day*. Agincourt, Ontario: Book Society, 1972. (History, Grade 12, British Columbia; Social Studies 30, Alberta)

CONRAD, Margaret and Ricker, John. *Twentieth Century Canada*. Toronto: Clarke Irwin, 1974. (History, Grade 10, Ontario and Newfoundland; Social Studies 103, New Brunswick)

COOK, Ramsay, Saywell, John T., and Ricker, John C., *Canada: A Modern Study*. Toronto: Clarke Irwin, 1977. (History, Grade 13, Ontario)

CORNELL, P.G., Hamelin, J., Guellet, F., and Trudel, M. *Canada: Unity in Diversity. Toronto:* Holt, Rinehart and Winston, 1967. (History 621, Prince Edward Island; History, Grade 12, Nova Scotia; Social Studies, 12H, Saskatchewan; History, 412, Quebec)

CREIGHTON, Donald G. *Dominion of the North*. Toronto: MacMillan, 1957. (History, Grade 12, Nova Scotia)

DOUGHTY, Howard A., Skidmore, Darryl H., King Alan J.C., and Munro, Ian R. *Canadian Studies: Culture and Country*. Toronto: Wiley, 1976. (History, 431, Prince Edward Island; Social Studies, 20, Alberta; Social Studies, 30, Saskatchewan)

EBENSTEIN, William and Fogelman, Edwin. *Today's Isms*. Englewood Cliffs, New Jersey: Prentice-Hall, 1980. (Introductory Politics, 721, Prince Edward Island; Political Science, Grade 12, Nova Scotia; Social Studies, 30, Alberta)

ELLIOTT, B.J. *Hitler and Germany*. London: Longman, 1966. (History, 521, Prince Edward Island)

EVANS, Allan S., and Martinello, I.L. *Canada's Century*. Toronto: McGraw-Hill Ryerson, 1978. (History, Grade 10, Ontario; History, 431, Prince Edward Island; Social Studies, 10, Alberta)

EVANS, Allan S., and Moynes, Riley E. *Russia: Tsars and Commissars*. Toronto: McGraw-Hill Ryerson, 1971. (History, Grade 12, Ontario)

FREIDEL, Frand and Drewey Henry M. *America: A Modern History of the United States*. Lexington, Massachusetts: D.C. Heath, 1970. (Social Studies, 100, Manitoba)

FENTON, Edwin, and Good, John M. *The Shaping of Western Society: An Inquiry Approach*. New York: Holt, Rinehart and Winston, 1974. (History, 111 and 112, New Brunswick; Social Studies, 20, Alberta)

GRANATSTEIN, J.L. *The Fuhrer: Adolf Hitler, Master of Germany*. Toronto: MacMillan, 1970. (History, Grades 12 and 13, Ontario: History 210 and 512, Quebec)

_____. *Response to Disaster: Germany, France and the Great Depression*. Toronto: MacMillan, 1970. (History, Grades 12 and 13, Ontario; History, 210 and 512, Quebec; Social Studies, 30, Alberta)

_____. *Under Fire: Soldiers and Civilians in World War II*. Toronto: MacMillan, 1970. (History, Grades 12 and 13, Ontario; History, 210 and 512, Quebec; Social Studies, 30, Alberta)

GREGORY, Desmond. *Mussolini and the Fascist Era*. London: Edward Arnold, 1968. (History, Grade 12, British Columbia)

GWYNNE-TIMOTHY, John with Kearn, Douglas A. *Quest for Democracy: People and Power in an Age of Upheaval*. Toronto: McClelland and Stewart, 1970. (History, 521, Prince Edward Island; History, Grade 12, British Columbia; History, 512, Quebec; Social Studies, 30, Alberta)

HABERMAN, Arthur. *The Making of the Modern Age: Europe and the West Since 1879*. Toronto: MacMillan, 1977. (History, Grade 12, Ontario)

HEATER, Derek and Owen, Gwyneth. *World Affairs I*. London: George G. Harrap & Co., 1975. (History, 631, Prince Edward Island; Social Studies, 123, New Brunswick)

HERSTEIN, H.H., Hughes, L.J., and Kirbyson, R.C. *Challenge and Survival: The History of Canada*. Scarborough, Ontario: Prentice-Hall, 1970. (History, Grades 10 and 13, Ontario; History 621, Prince Edward Island; History, 121 and 122, New Brunswick; History, Grade 12, Nova Scotia; Social Studies, 12H, Saskatchewan; Social Studies, 10 and 11, British Columbia; History, 412, Quebec; Social Studies 200H, Manitoba; Canadian History, 20, Alberta)

HODGETTS, A.B. and Burns, D.J. *Decisive Decades: A History of the Twentieth*

Century for Canadians. Don Mills, Ontario: Thomas Nelson and Sons, 1973. (History, Grade 10, Ontario; Social Studies, 103, and History, 122, New Brunswick; History, 412, Quebec)

HOWARD, Richard, Riddock, Sonia, and Watson, Peter. *Canada Since Confederation*. Toronto: Copp Clark, 1976. (History, Grade 9, Newfoundland; History, Grade 10, Ontario)

KIRBYSON, Ronald C. and Peterson, Elizabeth. *In Search of Canada, Volume 2*. Scarborough, Ontario: Prentice-Hall, 1977. (History, Grade 10, Ontario; History, 431, Prince Edward Island; Social Studies, 30, Saskatchewan; Social Studies, 10, Alberta)

KHAN, Rais, A., McNiven, James D., and MacKown, Stuart A. *An Introduction to Political Science*. Georgetown, Ontario: Irwin Dorsey, 1977. (Political Science, Grade 12, Nova Scotia)

LEINWAND, Gerald. *The Pageant of World History*. Boston: Allyn and Bacon, 1977. (History, 531 and 631, Prince Edward Island)

MACKENDENDRICK, P. and Geandkopolos, D.J. *Western Civilization, Volume 2*. New York: Harper and Row, 1968. (History, 512, Quebec)

MARDLE, W.F. *Fascism*. Agincourt, Ontario: The Book Society of Canada, 1968. (Introductory Politics, 721, Prince Edward Island)

MARK, Max. *Modern Ideologies*. New York: St. Martins Press, 1973. (Introductory Politics, 721, Prince Edward Island)

McDEVITT, Daniel J., Scully, A.L., and Smith, C.F. *Canada Today*. Scarborough: Prentice-Hall, 1979. (History, Grade 10, Ontario; Social Studies, 10, Alberta)

McINNIS, Edgar. *Canada: A Politics and Social History*. Toronto: Holt, Rinehart and Winston, 1969. (Social Studies, 12H, Saskatchewan)

———. *The North American Nations*. Toronto: Dent, 1963. (History, Grade 13, Ontario)

McNEILL, William H. *The Contemporary World: 1914 to Present*. Toronto: Gage, 1967. (Social Studies, 300, Manitoba)

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MOIR, John S. and Farr, D.M.L. *The Canadian Experience*. Toronto: McGraw-Hill Ryerson, 1969. (History, Grades 12 and 13, Ontario; History, 621, Prince Edward Island; Social Studies, 12H, Saskatchewan; History, 412, Quebec; Social Studies, 201H, Manitoba)

MOIR, John S. and Saunders, Robert E. *Northern Destiny: A History of Canada*. Toronto: Dent, 1970. (History, Grades 10 and 13, Ontario; History, 621, Prince Edward Island)

MORTON, Tom, and McBride, John. *Look Again: The Process of Prejudice and Discrimination*. Vancouver: Commcept, 1977. (Social Studies, 20, Alberta)

MUNRO, Ian R., Doughty, H.A., and King, A.J.G. *Canadian Studies: Self and Society*. Toronto: Wiley, 1975. (History, Grade 10, Ontario; History, 431, Prince Edward Island; History, Grade 10, Nova Scotia; Social Studies, 10, Alberta)

MUSEMAN, Richard. *Hitler and Mussolini*. London: Chattos and Windus, 1968. (History, 512, Quebec)

NEATBY, H. Blair. *The Politics of Chaos*. Toronto: MacMillan, 1972. (History, Grade 13, Ontario)

O'CALLAGHAN, D.B. *Roosevelt and the United States*. London: Longman, 1966. (History, 521, Prince Edward Island)

OLIVER, Donald W., and Newman, Fred M. *Limits of War*. Columbus: Xerox Education Publications, 1968. (Social Studies, 30, Alberta; Social Studies, 301, Manitoba)

_____. *Nazi Germany: Social Focus and Personal Responsibility*. Columbus: Xerox Education Publications, 1968. (Social Studies, 30, Alberta; Introductory Politics, 721, Prince Edward Island)

PEART, Hugh W. and Schaffter, John. *The Winds of Change*. Toronto: McGraw-Hill Ryerson, 1961. (History, 631, Prince Edward Island; Social Studies, 103, New Brunswick)

PERRY, Marvin. *Unfinished Journey: A World History*. Atlanta: Houghton Mifflin, 1971. (History, 512, Quebec)

PHILLIPS, D.M. *Hitler and the Rise of the Nazis*. London: Edward Arnold, 1968. (History, Grade 12, British Columbia)

RICKER, John C., and Saywell, John T. *Europe and the Modern World*. Toronto: Clarke Irwin, 1969. (History, 521, Prince Edward Island; Social Studies, 10H and 11H, Saskatchewan; Social Studies, 20 and 30, Alberta)

RICKER, John C., Saywell, John T., and Rose, Elliot E. *The Modern Era*. Toronto: Clarke, Irwin 1960. (Social Studies, 11H, Saskatchewan)

RIDDOCH, Sonia and Watson, P. *Our Cultural Heritage*. Toronto: Clarke Irwin, 1979. (History, Grades 10 and 12, Ontario)

ROGERS, Diane, P. and Clarke, Robert J. *Inside World Politics*. Toronto: MacMillan, 1969. (People and Politics, Ontario; Introductory Politics, 721, Prince Edward Island; World Problems, Grade 10, Newfoundland; Social Studies, 123, and Political Science, 122, New Brunswick; History, 512, Quebec; Social Studies, 301, Manitoba)

ROSELLE, Daniel. *A World History: A Cultural Approach*. Lexington: Ginn and Company, 1976. (Social Studies, 10H, Saskatchewan; History, 512, Quebec; History, 521, Prince Edward Island)

ROSELLE, Daniel, and Young, Anne. *Our Western Heritage*. Lexington: Ginn and Company, 1976. (Social Studies, 20 and 30, Alberta; History, 512, Quebec)

SAINT, Julia, and Reid, Joan. *Origins: Canada's Multicultural Heritage*. Don Mills, Ontario: Academic Press, 1979. (History, Grade 10, Ontario)

SCHWARTZ, Sidney and O'Connor, John R. *The Rise of Totalitarian States*. New York: Globe Book Company, 1976. (Social Studies, 20 and 30, Alberta)

_____. *War and Peace in the 20th Century*. New York, Globe Book Company, 1976. (Social Studies, 30, Alberta; History, 112, New Brunswick)

SHEFFE, Norman. *Many Cultures, Many Heritages*. Toronto: McGraw-Hill Ryerson, 1975. (Man in Society, Ontario; Social Studies, 30, Saskatchewan)

SNELLGROVE, L.E. *The Modern World Since 1870*. London: Longman, 1968. (History, Grade 11, Nova Scotia; History, 512, Quebec)

SNYDER, Louis C. *The Making of the Modern Man: From the Renaissance to the Present*. New York: Van Nostrand Reinhold Co., 1967. (History, 111 and 112, New Brunswick)

SPENCER, Robert. *The West and a Wider World*. Toronto: Clarke Irwin, 1967. (History, 512, Quebec; Social Studies, 11H, Saskatchewan)

SPROULE, Wayne. *People in Perspective: A Social Science Approach*. Scarborough, Ontario: Prentice-Hall, 1979. (Man in Society, Ontario)

STEWART, Roderick and McLean, Neil. *Forming a Nation: The Story of Canada and Canadians*, Book Two. Toronto: Gage, 1978. (History, Grade 10, Ontario)

TRUEMAN, John, and Schaffler, H.J.P. et al. *Modern Perspectives*. Toronto: McGraw-Hill Ryerson, 1979. (History, Grade 12, Ontario; History, 521, Prince Edward Island; History, 112, New Brunswick; History, 512, Quebec)

WADE, Mason. *The French Canadians 1760–1967*. Toronto: MacMillan, 1968. (Social Studies, 11, British Columbia)

WALSH, Gerald. *A Global History: 1870 to Present*. Toronto: McClelland and Stewart, 1975. (History, Grade 12, Ontario; History 512, Quebec)

WARD, Harriet. *World Powers in the Twentieth Century*. London: BBC and Heineman Educational Books, 1978. (Social Studies, 30, Alberta)

WEBER, Eugen. *Varieties of Fascism*. New York: Van Nostrand Reinhold and Co., 1964. (History, Grade 12, British Columbia)

WHITE, Robert, G.L. *Hitler and Nazi Germany*. New York: Holt, Rinehart and Winston, 1969. (History, Grade 11, Nova Scotia; History, 512, Quebec)

WILLOWS, Gerald, and Richmond, Stewart. *Canada: Colony to Centennial*. Toronto: McGraw-Hill, 1970. (History, Grade 10, Ontario; History, 412, Quebec; Social Studies, 201H, Manitoba; Social Studies, 12H, Saskatchewan; Social Studies, 10, Alberta)

The Five Texts Analyzed by all Panelists (measuring potential variability in their evaluation)

BAVINGTON, Jack et al. *Cultures in Canada*. Toronto: Maclean Hunter Learning Material Co., 1979.

EBENSTEIN, William and Fogelman, Edwin. *Today's Isms*. Englewood Cliffs, New Jersey: Prentice-Hall, 1980.

GWYNNE, Timothy John with Kearn, Douglas A. *Quest for Democracy: People and Power in an Age of Upheaval*. Toronto: McClelland and Stewart, 1970.

HOWARD, Richard et al. *Canada Since Confedeation*. Toronto: Copp Clarke, 1976.

RICKER, John C., et al. *The Modern Era*. Toronto: Clarke Irwin, 1960.

Appendix E*

| | McDiarmid-Type Scale | | | | | | | Pate-Type Scale | | | | | | |

	Validity	Comprehension	Balance	Concreteness	Unity	Overall	Lines	Interspersed	1 Paragraph	Separate Title	Critical Tone	Causes: Hitler	Causes: Nazis	Causes: Anti-Semitism	Causes: Other	Pre-War Oppression	Holocaust term	Genocide term	Non-Jew Victims	Resistance	Auschwitz	Dachau	Treblinka	Bergen Belsen	Other	Survivors	Nuremberg	Questions	Activities	Reading
GRANATSTEIN, J.L. The Fuhrer	7	5	5	6	6	6	60	x	x	-	x	x	x	x	-	x	-	-	x	-	-	-	-	-	-	-	x	-	-
GRANATSTEIN, J.L. Response	5	4	5	5	5	5	24	-	x	-	x	x	-	x	-	x	-	-	x	-	-	-	-	-	-	-	-	-	-
GRANATSTEIN, J.L. Under Fire	6	4	4	5	7	5	117	-	x	x	x	x	-	x	-	x	-	-	x	-	-	-	-	-	-	-	-	x	-
GREGORY, Desmond et al	Holocaust not included							-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
GWYNNE-TIMOTHY, John et al	2	1	2	2	1	2	18	x	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
HABERMAN, Arthur	7	6	6	8	6	6	120	x	x	x	x	x	x	x	-	x	-	-	x	x	-	-	x	-	-	-	x	-	-	-
HEATER, Derek et al	3	2	2	2	1	2	8	x	-	-	x	-	-	x	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
HERSTEIN, H.H. et al	Holocaust not included							-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
HODGETTS, A.B. et al	4	3	3	4	4	4	23	x	x	-	x	x	x	-	-	-	-	-	x	x	x	x	-	-	-	-	-	-	-	-
HOWARD, Richard et al	1	1	1	1	1	1	2	x	-	-	x	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
KIRBYSON, Ronald et al	Holocaust not included							-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
KHAN, Kais et al	Holocaust not included							-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
LEINWAND, Gerald	5	4	3	5	5	4	25	x	x	x	x	x	x	x	-	x	-	-	x	x	-	-	-	-	-	-	-	-	-	-
MACKENDENDRICK P. et al	7	7	6	7	7	7	112	-	x	x	x	x	x	x	-	x	-	-	-	x	-	-	-	-	x	x	x	-	-	-
MARDLE, W.F.	4	3	3	4	5	4	26	x	x	-	x	x	x	x	-	x	-	-	x	x	-	x	-	-	x	-	-	-	-	-
MARX, Max	1	1	1	1	1	1	4	x	-	-	x	-	x	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
MCDERMITT, Daniel et al	3	2	2	2	1	2	9	x	-	-	-	x	-	-	-	x	x	-	-	-	-	-	-	-	-	-	-	-	-	-
MCINNES, Edgar Canada	Holocaust not included							-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
MCINNES, Edgar The North	Holocaust not included							-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
MCNEIL, William H.	2	2	2	2	2	2	19	x	-	-	x	x	-	-	-	-	-	-	-	-	-	-	-	-	-	-	x	-	-	-
MOIR, J.S. et al The Canadian	Holocaust not included							-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
MOIR J.S. et al Northern	Holocaust not included							-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-

	McDiarmid-Type Scale							Pate-Type Scale																								
	Validity	Comprehension	Balance	Concreteness	Unity	Overall	Lines	Interspersed	1 Paragraph	Separate Title	Critical Tone	Causes: Hitler	Causes: Nazis	Causes: Anti-Semitism	Causes: Other	Pre-War Oppression	Holocaust term	Genocide term	Non-Jew Victims	Resistance	Auschwitz	Dachau	Treblinka	Bergen Belsen	Other	Survivors	Nuremberg	Questions	Activities	Reading
HORTON, Tom et al	5	6	5	6	7	6	81	-	x	x	x	-	x	x	x	x	-	-	-	-	x	-	-	-	-	-	-	-	-	-
MUNRO, Ian R. et al	2	1	1	2	1	2	20	x	x	-	x	-	-	x	-	x	-	-	-	-	-	-	-	-	-	-	-	-	-	-
MUSEMAN, Richard	6	5	6	6	6	5	83	-	x	x	x	x	x	x	-	-	x	-	-	x	x	-	-	-	-	-	-	-	-	x
NEATBY, H. Blair	1	1	1	1	1	1	1	x	-	-	x	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
O'CALLAGHAN, D.B.	Holocaust not included							-	-		-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
OLIVER, D. et al Limits	6	4	5	7	6	6	213	x	x	x	x	x	x	x	x	x	-	-	x	-	-	x	-	-	x	-	x	x	-	-	-
OLIVER, D. et al Nazi	6	6	6	7	6	6	454	-	x	x	x	x	x	x	x	x	-	-	x	-	-	x	x	-	x	-	x	x	-	-	-
PEART, Hugh et al	4	3	3	3	3	3	19	-	x	-	x	x	-	-	-	-	-	-	x	-	-	-	-	x	-	-	-	-	-	-	-
PERRY, Marvin	7	6	6	7	6	6	68	x	x	x	x	x	x	x	x	x	-	x	x	-	x	-	-	-	-	-	-	-	-	-	-
PHILLIPS, D.M.	4	3	3	3	2	3	102	x	-	-	x	x	-	x	-	x	-	x	x	-	x	-	x	-	-	-	-	-	-	-	-
RICKER, John et al Europe	4	4	4	4	3	4	37	x	-	-	x	x	x	x	x	x	-	-	x	-	-	-	-	-	-	-	-	-	-	-	-
RICKER, John et al The Modern	2	2	2	2	2	2	2	-	x	-	-	-	-	-	x	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
RIDDOCH, Sonia et al	Holocaust not included							-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
ROGERS, D. et al	6	5	6	6	5	5	120	x	x	-	x	x	x	x	x	x	-	-	-	x	x	-	x	-	-	x	-	-	-	-	-
ROSELLE, Daniel	4	3	3	3	3	3	39	x	-	-	x	x	x	-	-	-	-	-	-	-	-	x	x	-	-	-	-	-	-	-	-
ROSELLE, Daniel et al	4	3	3	3	3	3	9	x	-	x	x	x	x	x	x	x	-	-	-	x	-	-	-	-	-	-	-	-	-	-	-
SAINT, Julia et al	Holocaust not included							-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
SCHWARTZ, S. et al The Rise	8	7	7	8	8	8	127	x	-	x	x	x	x	x	-	x	-	-	x	x	x	x	-	-	-	-	-	x	-	x	x
SCHWARTZ, S. et al War	Holocaust not included							-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
SHEFFE, Norman	5	4	5	5	7	5	109	x	x	x	x	-	x	-	x	-	x	-	-	-	-	-	-	-	-	x	-	-	-	-	x
SNELLGROVE, L.E.	5	3	3	4	4	4	36	-	x	-	x	x	-	-	-	x	-	-	-	-	x	x	x	-	-	x	-	-	-	-	x

	Validity	Comprehension	Balance	Concreteness	Unity	Overall	Lines	Interspersed	1 Paragraph	Separate Title	Critical Tone	Causes: Hitler	Causes: Nazis	Causes: Anti-Semitism	Causes: Other	Pre-War Oppression	Holocaust term	Genocide term	Non-Jew Victims	Resistance	Auschwitz	Dachau	Treblinka	Bergen Belsen	Other	Survivors	Nuremberg	Questions	Activities	Reading
SNYDER, Louis C.	2	2	2	2	2	2	13	x	-	-	-	x	x	x	-	-	-	-	x	-	-	-	-	-	-	-	-	-	-	-
SPENCER, Robert	4	3	3	3	3	3	28	x	x	-	x	x	x	x	-	-	-	-	x	-	-	-	-	-	-	-	-	-	-	-
SPROULE, Wayne	1	1	1	1	1	1	7	x	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
STEWART, R. et al	Holocaust not included						-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
TRUEMAN, J. et al	4	3	3	4	4	3	21	x	x	-	x	x	x	x	-	-	-	x	x	-	-	-	-	-	-	-	-	-	-	-
WADE, Mason	Holocaust not included						-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
WALSH, Gerald	3	2	2	2	1	2	3	x	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
WARD, Harriet	4	3	3	3	2	3	15	x	-	-	x	x	x	x	x	x	-	-	x	-	-	-	-	-	-	-	-	-	-	-
WEBER, Eugen	2	2	2	2	2	2	17	x	-	-	x	x	x	x	x	x	-	-	x	-	-	-	-	-	-	-	-	-	-	-
WHITE, Robert	7	6	6	6	6	6	254	x	x	-	x	x	x	x	x	x	-	x	x	-	x	-	-	-	-	-	-	-	-	-
WILLOWS, D. et al	1	1	1	1	1	1	6	x	-	-	x	x	x	x	x	x	-	-	x	-	-	-	-	-	-	-	-	-	-	-

Appendix F

List of Members of Panel*

John Berthrong, B.A., M.A., Ph.D, is presently the Associate Secretary, Interfaith Portfolio of the Division of World Outreach, United Church of Canada. He has held positions in several universities in the United States and currently teaches in the Centre for Religious Studies, Department of Religious Studies, University of Toronto. Active in church and community work for many years, Mr. Berthrong has also written and lectured in the area of Interfaith Dialogue.

Charles Blum, B.A., M.A., M.A., M.Ed., has pursued a career in music and musicology, and is in the process of completing his doctoral dissertation. He has taught in congregational schools within the Reform Jewish community for twenty years, and is on the Board of Directors of the Christian-Jewish Dialogue of Toronto. His recent M.Ed. was in the field of moral and religious education.

Audrey Gerwing, B.A., M.R.E., a Sister of Sion, is a certified high school teacher whose subject areas are biology, physical education, and religion. She has been active in parish ministry work for the past seven years in Alberta and the Toronto area. Her Masters of Religious Education is from the Toronto School of Theology.

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* Only six panelists were involved at any one time. Two panelists found the time commitment too demanding and removed themselves early in the study.

Beth Komito Gottlieb, B.A., is the mother of a one year old child and has taught for several years in Thornhill, Ontario in the Temple Har Zion Religious School. She attended graduate school in London, England with a specialized focus in the care and treatment of autistic children.

Daniel Merel, B.A., worked, before his recent move to California, as a district manager for Manpower Temporary Services. A businessman with interests in carpentry and photography, Mr. Merel was active in the Toronto Jewish community for ten years prior to his relocation.

Anne Moynihan, B.A., B.Ed., M.Ed., has taught high school for over ten years in Nova Scotia and Ontario. She has three young children and is now teaching religion to senior high school students at Loretto Abbey in Toronto. For the past two years she has been an active member of the Jewish-Christian Holocaust Remembrance Committee in Toronto.

Marilyn Nefsky, B.A., M.A., is in the process of completing her Ph.D. in the Department of Religious Studies, University of Toronto. A former teacher, she serves as an educational consultant to the Canadian Council of Christians and Jews and is involved in developing for that organization a guide for the teaching of World Religions. Mrs. Nefsky has taught courses at the university level on anti-Semitism and is currently a research associate involved in the study of Canadian Church attitudes to Nazi Germany.

Anne-Marie Petrasek, B.A., graduated from the Unitersity of Waterloo, St. Jerome's College, with major areas of interest in philosophy and religious studies. She presently works in Toronto and has served for two years as the representative for Catholic Archdiocese on the Board of Directors of the Christian-Jewish Dialogue of Toronto.

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